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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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THE SECRET.

HARRIET BEECHER STOWE.

"Thou shalt keep them in the secret of Thy presence from the strife of tongues."

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves glide ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

So to the soul that knows Thy love, O Purest!
There is a temple, sacred evermore!
And all the babble of life's angry voices
Dies in hushed silence at its peaceful door.

Far, far away, the noise of passion dieth,
And loving thoughts rise ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs that deeper rest, O Lord, in Thee.

O Rest of rests! O Peace serene, eternal!
Thou ever livest, and Thou changest never;
And in the secret of thy presence dwelleth
Fulness of joy, forever and forever.

DEEPENING THE SPIRITUAL LIFE.

Many of our readers may have read of the movement in England known as the "Keswick" movement for the deepening of the spiritual life. Rev. Geo. H. C. MacGregor, one of the leaders of this movement, was one of the principal speakers at the Northfield conference for Christian workers this summer, and while there gave to a writer for the *Kam's Horn* the following outline summary of the line of teaching in those Keswick conventions.

"The first thing," said Mr. MacGregor, "on which the Keswick teaching insists is: Absolute honesty with God about our spiritual condition, therefore the first call is the call to throw open one's life to the divine searching. The teaching of the opening days might be summed up in the following words, 'Search me Oh God.' When sin has been discovered, the call comes for its instant renunciation. When neglected duties are revealed, the call comes to their instant discharge. In regard to doubtful things, the call is to cease from them

"Then those who have been convicted of sin are led to see their own powerlessness to put this sin out of their lives and are called upon to commit themselves to God that by his power he may cleanse their lives from the sin that had dominion over them. The secret of victory over sin lies not in knowledge, or feeling, nor effort of will, but in the power of God, which is received moment by moment by faith. Before, however, the soul can experience the delivering power of God, there must be an absolute surrender of the life to God. So, in connection with the call to cleansing there is the call to consecration. It is pointed out, however, that the secret of victory does not lie in the soul's surrender but in the divine acceptance of that surrender, and those who give themselves up to God are exhorted especially to remember this. God then takes charge of the surrendered souls and makes himself responsible for their lives, and in this fact lies the secret of victory in the hour of temptation. They who are 'reconciled to God by the death of his Son, are kept safe in his life.' 'The Lord is thy keeper, the Lord shall preserve thee from all evil.' The kept life is not a life of quietism. It is a life in which all spiritual blessings are enjoyed. He who is 'kept safe,' is also 'kept rejoicing' in God. In connection with the life there is enjoyed what is spoken of as the fullness of the Holy Ghost. And on the life of him who is in the will of God, when he is called to special service, there rests the power of the Holy Ghost. Such a man possesses within him a well of water springing up to everlasting life, and from him flow rivers of living water to bless others.

"The possibility of maintaining this communion arises from the presence of the Holy Spirit in the soul. It is he who has united the soul to Christ, and it is his work to keep the soul abiding in Christ. This, however, does not render the soul independent of the reading of the divine Word, and of fellowship with God in prayer. One of the first effects of an entire surrender to God is a new appetite for God's Word and a new delight in prayer. There is in it a place for the intensest effort, but the effort is directed to the maintaining of communion with Christ who overcomes evil rather than to the overcoming of evil. The Keswick Conventions distinctly and emphatically repudiate the doctrine known as the doctrine of sinless perfection. They hold that no man is able until the coming of the Lord to say, 'the Prince of this world cometh, and hath nothing in me.' In every regenerate soul the tendency to sin remains, but it is neutralized by the indwelling power of the Spirit of God."

THE VALUE OF JUDICIAL OATHS.

It is only in a comparatively small part of the Christian church that the Savior's prohibition of the use of oaths is recognized in doctrine and insisted on in practice. But the conviction that the use of oaths is not only productive of no good but rather the contrary, is forcing itself more and more upon the minds of the thoughtful everywhere. A writer in the German edition of the *American Messenger* recently gave expression to some very pointed considerations on this subject. Having spoken of the habit of untruthfulness found so widespread among men, he proceeds to consider the practice of requiring the swearing of oaths in order to get at the truth in cases where it is deemed especially important to be known, as in courts of justice. He says:

That the Lord Jesus had no use for this means of enforcing the truth and would have the subjects of his kingdom "swear not at all" must not appear strange. For from one who loves the truth no oath should be asked; his word is spoken as in the holy presence of God and stands with him as high without an oath as if he had sworn to it. Even much less should an oath be taken from one of a lying tongue; for a liar does not believe in a living God, and if he is asked to confirm his word by calling on God in whom he has no faith, then both he, and the one who asks such an abuse of God's name, are partakers in the sin of transgressing God's command.

Persons of an impure conscience always know how to leave open a back door, when they make an oath, in order to hide the truth with their words, and swearing is often seized upon as a welcome means by which to lead their opponents into the dark. The pharisaic casuistry or double-dealing which the Savior attacks and condemns so severely, is proof of this. The Pharisee would swear by the earth, or by heaven, or by his head, and then say that if he had not expressly used the name of God, he was not bound by the oath, while the other, not familiar with this pharisaic trick, would be caught by it. The Jesuit code of morals in modern times is a further proof that nothing is gained by the use of oaths to establish the truth. In short, this judicial swearing is a most deceptive and sorrowful matter, as I have been assured by two different judges whom I have asked on the subject and who have both made the sad experience that those are always the most ready to take an oath before their tribunals, of whom one has become convinced that they lie whether under oath or not. It must therefore be admitted that the superficial rattling off and babbling after of formal oaths as is the practice in courts of justice, and elsewhere, contributes little or nothing to improvement in the line of truthfulness.

The following searching words of an evangelist may well be pondered by all: "We speak of the indifference of men and women to the Gospel and to the claims of Christ. But are not we, as Christians, largely responsible for this state of things by our own lukewarmness, inconsistency, and worldliness? Jesus said, 'Ye are the light of the world' (Matt. 5: 14), and the reason why there is so much spiritual darkness is because there is so little light. If a dimly burning lamp began to complain about the darkness, should not we answer, 'It is your fault; you shine brighter and there will be more light'! Thank God, there are shining lights who are witnessing nobly for Christ, but we want more. Let the people see our earnestness in the means of grace and our deep concern about their souls.

"'Oh, ye saints! arouse, be earnest!
Up and work while yet 'tis day.
Ere the night of death o'ertake you!
Strive for souls while yet you may.'"

There are few temptations more common to ardent spirits than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better. If each have the spirit of self surrender, the spirit of the cross, it does not matter whether he is doing the work of the mainspring or one of the inferior parts.—*F. W. Robertson.*

EVILS RESISTING THE INFLUENCE OF SUNDAY-SCHOOL WORK AND HOW TO COUNTERACT THEM.

BY HORACE W. SCHANTZ.

[Read at the Sunday-School Convention at Schwenksville, Pa., August 10, 1897.]

To write on evils connected with Sunday-school work ought to be wholly unnecessary, but unfortunately we see them on every hand, some growing worse year by year, and it therefore becomes of the utmost importance that methods be devised for counteracting them.

The purpose of the Sunday-school is high and nothing should hinder its success. There should be no impediment to its prosperity.

In the first place the choice of persons for officers and teachers, whose conduct is contrary to the teachings of the Sunday school or who are unqualified, is one of the greatest evils resisting the influence of Sunday-school work. The walks of Sunday-school workers must be harmonious with the principles which they try to expound. Such things as tavern-lounging and store-infesting must be discarded by the conscientious Sunday-school worker. Little may resist much. When David and his army were coming down from the mountain to destroy Nabal, together with his possessions, his beautiful wife, Abigail, went out and succeeded in arresting David in his determination. She knelt at the foot of the hill. David came down over the cliff with his army of men and as he saw her kneeling there he ordered his men to halt. A woman kneeling at the foot of a cliff had arrested all those armed men. A dew drop dashed back Niagara. One bad example set by a Sunday-school superintendent may resist all the influence of a Sunday school for a whole summer.

Not many miles from my home a public school teacher was superintendent of a large and prosperous Sunday school in the town in which he was teaching. He became intemperate to such a degree that the town revolted against his services in the schoolroom, while nothing was said concerning the evil influences which he exerted as a Sunday school superintendent. It appeared as if Satan had struck a blow on the entire Sunday-school. The mouths of all members seemingly were shut and no one dare speak. Just as little as a father can chide his children for using base language when he himself is taking God's name in vain, can a Sunday-school superintendent admonish the children under his charge when he in his own life is addicted to various vices. A Sunday-school teacher is watched by his class to such an extent that he is in a great measure responsible for their morals and manners If they see him smoke a cigar or drink a glass of beer, they feel that they can do likewise. If she is caught reading impure literature or gossiping, her scholars feel that their lives would neither be impaired by doing it. The other Sunday I heard a young man, who should be an active Sunday school worker, say: "I have not attended Sunday school for the last three years. I do not have any faith in a religious organization out of which the superintendent can step on Sunday and engage himself in playing croquet with those who have not attended." There should be a marked difference between Sunday-school workers and the outside world or it will baffle the moral power of the Sunday school to an inconceivable extent.

"To everything there is a season, and a time to every purpose under the sun." We rejoice that a time to laugh is especially enumerated among those seasons. But whether it is not a misfortune that Sunday schools take a day for outing and enjoyment the way they do is a great question. If conducted properly they serve as a blessing to the Sunday-school, but the manner in which many are managed is nothing less than a disgrace. A Sunday school picnic, where intoxication and riot rule the day, is certainly a curse to the Christian church, and yet such are weekly occurrences during the picnic season. Last summer I attended a picnic where the superintendent and his assistant were engaged in leading young drunken men from the grove. For a Sunday-school from a city to take its children to some place of pure, fresh atmosphere and enjoyment is a responsibility thrust upon it. Fresh Air Funds are organized in almost all our great cities and it is a work in which the church should be more active. But in the church should be more active. But in the country, Sunday school picnics should either be conducted on a thoroughly Christian basis or be dicarded forever. One picnic like those mentioned can do more harm than ten others can heal.

Another serious mistake, and one which is perhaps a greater obstruction to effectual Sunday-school work than any other, is the method by which some Sunday-schools raise money. Rather not raise any money, than such as is brought into the fund by what may, without hesitation, be called gambling Christ is not pleased with such offerings, and, surely, he will not reward them. The church or Sunday-school room is not the place for a fair, or chicken or waffle supper, or crazy tea, or strawberry or ice cream festival. I can see no difference between the scheme which many Sunday-schools have adopted for the distribution of prizes by chance and a lottery on a minor scale. I am afraid an allotment of such a nature appropriated to charitable or other purposes will do but little good. Together with the trading part, there is much else done on such occasions which is unsuitable for the house of God, and there is danger of Jesus coming in such a temple of God, and casting out all those that are selling and buying in the temple and overthrowing the tables of the money changers, and he would say, "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves."

The home is often a hindrance to the influence of the Sunday school in that there is too much discord and too little harmony between it and the Sunday-school. Parents ought to be more observant of their children's walk, their children's behavior, their children's literature and their children's associations. Especially should they be wise regarding their children's company. All rotten associations should be avoided. They do not bethink themselves enough of that child which God gave them to raise for eternity. Every child is a bundle of tremendous possibilities and it should be put aboard an excellently furnished accommodation train en route from the home to the Sabbath school and from the Sabbath school to the church and thence through a life of greatness and honor, filled with many divine acts to eternity. To counteract the evil of improper home influence, efforts should be put forth to lead parents into the Sunday school. With zealous solicitations this may in many cases be effected.

When Robert Raikes was led into the suburbs of Gloucester by business, he was informed that that, "on Sunday the street was filled with a multitide of wretched children, who having no employment on that day, spent their time in noise and riot, playing at chuck and cursing and swearing. To check this deplorable profanity of the Lord's day he engaged four women to instruct all children whom he might send to them on Sunday. If, then, the object of this movement was to bring children away from playing chuck and observing the Lord's day, have we not deviated somewhat from some of the original intentions of its founders? A sharp eye can detect games like chuck and such as are even worse right in some of our Sunday-schools. The poor discipline of many Sunday-schools is a great injury. All mischief should be strictly prohibited. Cases are noticeable where telling stories and performing tricks are the order of exercises before and after the class exercises. The teacher should be among the first in class and among the last to leave it. That is about the only and safest way to keep good order in a large Sunday school. With a good disciplinarian as a superintendent, small Sunday-schools may be easily controlled; but in large Sunday-schools it is almost impossible for one to superintend the school and at the same time govern it.

These are some of the greatest evils existing in the Sunday-school. Aside from these there are many in the outside world which impede its progress and must be met as one common foe. They should be taken to the Lord in prayer and he will stand by when we are tempest-beaten and billow-beaten and will anchor us safe in the haven of rest.

Shimersville, Pa.

A BETTER WAY.

"My aunt was always saying to me, 'Don't talk so loud; your voice gets shriller every day!'" said a pleasant voiced friend. "I became so nervous and irritated under this chronic rebuke that my voice was more uneven and harsh than ever, and I hardly dared speak at home. At last I visited my cousins in L——· (they are noted for their sweet voices you know,) and then suddenly I noticed the wide difference, which I had never understood before, between a rough voice and a well-modulated one, and set myself, so to speak, to catch the trick of their intonations and their tones. In a month's time, really, I talked like a different girl. And when I came home my aunt said, 'Well, I am glad to see that at last my reproofs have made an impression upon you, Clara!' But they hadn't, you know—the only impression she made was to make me unhappy and nervous. I have never forgotten the lesson; and when I want my children to improve in any way I give them an opportunity to hear and see the right thing before I reprove them for not following it.—*Harper's Bazaar.*

OPPORTUNITY.

Dr. A. J. Gordon, a warm friend of Uncle John Vassar, says that, driving out of Boston, a Sabbath afternoon, carrying him to an appointment, they were hailed by a man at a place where two roads met. When Dr. G—— had shown the man his route into the city, Uncle John would not let the team pass on until he had shown him his route into heaven, quoting, "narrow is the way that leadeth into life." Dr. Gordon says the opportune moment for that wayside message was eagerly embraced by that faithful steward of the manifold grace of God; and that he to whom the words came in that lonely hour received them as God's message.

IN CAESAR'S HOUSEHOLD.

The Apostle Paul was a prisoner at Rome when Nero was on the imperial throne—a monster, whose cruelties and infamies were so open and atrocious and shameless that a mere description and illustration of them, if sent through the United States mails, would land the publisher in state prison. Rome reeked with barbarism and blood. Everything that cruelty and baseness and lust could suggest was suited to the taste of the imperial tyrant who sat on the throne of the Cæsars. Not destitute of talent; artistic in his inclinations; skilled in painting and modelling; with a taste for poetry and a talent for music; a builder of magnificent palaces, Nero plunged into all excesses, and illustrated the powerlessness of culture or position to purify or tame the unregenerate heart.

Roman society as a whole was rotten to the core, and yet into this sink of pollution and corruption the apostle went, carrying the Gospel, which is "the power of God unto salvation to every one that believeth." And God had his witnesses even in Rome; and when Paul, the prisoner of Christ, wrote to his Philippian brethren, he said: "All the saints salute you, chiefly them that are of Cæsar's household." (Phil. iv: 22).

To be "of Cæsar's household" was to be under the absolute control of the vilest man in the empire. From his mandate there was no appeal, and his very name was a terror to those who knew him. If one were to empty the prisons of a city or a State, and combine all the crimes and criminals there in one, they would not match the vileness and villainy of Nero. And yet there were saints in "Cæsar's household"—saints who sympathized with Paul in his imprisonment, and sent salutations to their brethren at Philippi.

If a man could serve God in Cæsar's household, where could he not serve Him? We talk of circumstances, of surroundings, of difficulties, of "environment," but the saints in "Cæsar's household" could say much more on these subjects than we can; and yet the Lord kept lights burning in that dark region, and kept his saints by his power, in spite of Cæsar's malice, wrath and lust. Many of them were slaughtered without mercy. In the gardens of Nero, now St. Peter's Square, Christians were crucified; they were sewn up in skins of wild beasts, and thrown to the dogs; they were enveloped in pitched clothes, raised on poles, and set on fire as torches to light his gardens; they were cast to the beasts of prey; they were doomed to various tortures and shameful abuses and cruelties, and yet, after all, the light of God was kept burning—there were saints in "Cæsar's household."

Nero is dead. The murderer of his mother and of his wives, the author of innumerable crimes, the bloody, beastly persecutor of the church died by his own hand Sixth Month 11th, A. D. 68, and his name is a stench in the nostrils of the ages; but the saints "of Cæsar's household" live in the sacred memories of a suffering church, and their names are in the book of life.

While we thank God that the lines are fallen to us in pleasant places, and that we have immunity from many of the horrible persecutions with which they were afflicted, let us see to it that the saints "of Cæsar's household" do not put us to shame by a fidelity and a zeal which, under the most favorable circumstances, we too often fail to emulate.—*The Christian.*

"UPPER AND NETHER SPRINGS."

Solomon observes, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again" (Ec. i: 7), and thus returning with the clouds as chariots, and the wind as steeds, they fall in mist, shower and snow upon the mountain top, and bubble from its side in crystal streams, slaking the thirst of the herds and flocks that peacefully and securely graze upon its sides The simple child of nature, gazing into the silver bowl, views with innocent delight his reflected form, whilst his little ones gleefully quaff the limpid water, or cleanse their feet in the stream that flows therefrom. Such is truth. "There is no new thing under the sun" (Ec. i: 9). The same Truth springing from the same Fountain, flows forever, from under the altar of God, into the sea of humanity; the same dews and showers, and even snows of God's good spirit rest upon and refresh the heritage of God. Nor does his word return unto him void, "but it accomplishes that which He pleases, and prospers in the thing whereto He sends it" (Is. lv: 11). From the Fountain from which our fathers drank, we drink. The same beauties of Zion's landscape charm our eyes, and the life which they sought and found, we find. The same song of praise and gladness of heart springs at times from the garden of our hearts, and the Great Husbandman is pleased to accept the same, as the legitimate fruit of his own Spirit. What if, at times it may be, according to our strength, He asks us to follow Him, and suffer with the suffering seed, when we are called to accompany Him, who, when He appeared like one of us was accounted as "a man of sorrows and acquainted with grief," and we are led to "grieve for the afflictions of Joseph," even the fruit of this travail of soul is a rejoicing in the Lord. He who so well knew in the hour of his agony, when no hand but that of his Father could alleviate his suffering, that thirst for these living streams of refreshment well knows how to pour out a blessing on the poor and needy who call upon Him.

"O, fear the Lord, ye his saints: for there is no want to them that fear Him" (Ps. xxxiv: 9). Wait patiently and call upon Him, and He will fill the dry trenches with water, and every opposing obstacle shall be overcome. Truth shall triumph, and they who follow the Lamb, He will lead them to victory and to endless glory. W. W. B. in *The Friend.*

NOT TO BE LAUGHED AT.

Not long ago a fire broke out in a Formosan village, and two houses were soon wrapped in flames. One of them was saved, the house of a heathen Chinaman; the owner of the other house is a Christian, who happened to be away from home, and as nobody tried to save his house, it was burned down. There was great laughter among the villagers at the Christian's misfortunes. "That is the worth of your religion," they said to him.

A day or two after, a company of men were seen coming across the fields, and when they got near it was seen that they were laden with tools, wood and articles of furniture. The village was astir. What was it? Who were the men? They were the members of the church to which their Christian neighbor belonged, and had come from their homes, some miles away, to rebuild the house, which they did, while the villagers gaped with wonder. Nothing like it had ever been seen. Such religion could not be laughed at!—*The Little Missionary.*

MR. MOODY ON SIN AND REPENTANCE.

"Talk about adulterers going into heaven, reeking with sin!" he exclaimed during a meeting at New York. "Away with such heresy! I wish we could get back to the old religion—to the A, B, C, of religion. If a man will not repent, how can God forgive him?

"Repentance is not fear. A man can't be scared into repentance. I was criticised because I didn't do more work on the steamship Spree, in the storm. It was the worst place I ever saw to work. Everybody was scared. Every one I spoke to about his sins would say: "Oh, do you think the vessel will sink?" Fright isn't repentance. I supposed that right after the great Chicago fire was a good time for work, but it wasn't. There were fewer conversions that year than in any of my experience.

"Feeling bad is not repentance. Every prisoner in the Tombs feels bad, but it is because he has been caught. Feeling bad is not repentance. Remorse is not repentance. That is the trouble with the suicide. That is what Judas felt, not repentance. Doing penance is not repentance. We must have contrition as well as conviction. There is no such thing as repentance unless you give up sin. Without repentance you cannot be saved. Do you believe that? You say you know it? And how do you know it? Because you have tasted a little bit of hell down here on earth.

"Repentance is an after thought. Repentance is to change your mind, to change your course, to give up all sin, to right about face and march the other way. You never saw a road without two ends, did you? My boy caught me up on that proposition once, and said a race course hadn't two ends. But that's a race course. Repentance is to turn around on the road you are traveling and travel the other way. If I want to go to Philadelphia and go on the train for Albany, and my friend convinces me that I am on the wrong train, I don't feel badly about it and stay aboard the train, but I grab my gripsack and get off and start the other way. That is repentance. It is a mistake to think you can do all your repenting for sin at once. I find that I have to repent for something every day.

SAD TESTIMONY OF A DIARY.

Not long ago, in Europe, a man died at the age of seventy three, who began at the age of eighteen to keep a diary, which he continued to keep for fifty two years. It is now published and is a most striking commentary on the life of a mere worldling. His life was not consecrated to a high ideal. In the book he left he states that in fifty two years he had smoked 628,715 cigars, of which he had received 43,692 as presents, while for the remaining 585,023 he had paid about $10,433. In fifty two years, according to his book keeping, he had drank 28,786 glasses of beer, and 26,085 glasses of spirits, for which he spent $5350

The diary closes with these words: "I have tried all things; I have seen many; *I have accomplished nothing.*" A stronger sermon could not be preached than to put this testimony against that of the missionary apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Tim. iv: 7, 8.)—*Selected.*

"Ye cannot serve God and mammon."

THE MENNONITE.

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QUAKERTOWN, PA., OCTOBER, 1897.

The Year Book and Almanac for 1898 is completed and we are ready to fill orders. In its contents it follows the line of those of other years. The almanac part is complete in the usual astronomical facts besides bringing a list of the International Sunday-school Lessons and the daily home readings as arranged by the International Bible Reading Association. The reading pages are replete with items of interest in the line of biography, history and general information regarding our church with a number of illustrations. The list of names and addresses of Mennonite ministers is fuller and completer than ever. Orders will be filled at the rate of 10 cents a single copy; $1.00 per dozen, or $6.00 per hundred. We desire to have some one in every community or congregation to introduce the books.

There is a great deal of vanity in the fashions of human dress and adornment. But worse than this is the fact that there is often much shameful cruelty connected with this vanity. For instance, the wearing of the bodies of birds as a head adornment by many ladies, is or was (which should we say?) a fad that caused the ruthless slaughter of large numbers of these innocent creatures of God. But the wearing of egret plumes, which has become quite a mania in fashionable circles, probably exceeds all other fashions in the barbarous cruelty which it fosters. To obtain these plumes in their greatest perfection and in large numbers, the hunters attack the birds at the time when their solicitude for their helpless young ones overcomes their shyness and they are thus easily caught while trying to protect their young. "When the killing is finished," writes W. H. Hudson, and a few handfuls of coveted feathers have been plucked out, the slaughtered birds are left in a white heap to fester in the sun and wind in the sight of their orphaned young that cry for food and are not fed. There is nothing in the whole earth so pitiable as this—so pitiable and so shameful—that for such a purpose human cunning should take advantage of that feeling and instinct which we regard as so noble in our own species, and as something sacred—the tender passion of the parent for its offspring, which causes it to neglect its own safety and to perish miserably a sacrifice to its love! . . . And those who, not ignorant of the facts, encourage such things for fashion's sake and for the gratification of a miserable vanity, have a part in it, and are perhaps more guilty than the wretches who are paid to do the rough work." Surely here is food for thought. We do not believe any Christian lady or gentleman will knowingly countenance for a moment the practice of unpitying cruelty upon any of God's creatures.

We read in the *Mennonitische Blatter* of a church in Europe arranging its Sabbath services so as to make it convenient for persons to come and return by rail. Virtually the same thing is done here and Sunday trains are frequently used by church attendants and ministers of the Gospel. Others there are who conscientiously refrain from the use of public conveyances, the running of which entails on some one or more the deprivation of their Sunday rest and privileges. Have those who occasionally or habitually use the Sunday trains, stopped to consider whether it is right to do so? If the practice of running trains on Sundays is an evil by what sort of argument can we justify their use by Christian people for the sake of worshipping God? We simply throw out the question. Who will take it up?

AT THE MENNONITE HOME.

The first anniversary of the opening of the Home as announced last month, was attended by many people, representatives from nearly all the congregations of the Conference and many friends of the institution from the surrounding country. The devotional and intellectual part of the day's program was divided into two parts, with the dinner hour intervening. The committee of arrangements had asked Bro. N. B. Grubb to preside over these services, and the brethren, Wm. B. Fox, of Sumneytown, and S. M. K. Huber, of Skippack, both students at one time of Frederick Institute, had been invited to address the assemblage. Besides Bro. H. M. Clymer had been asked to prepare a paper on Christian Charity. These were all present and fulfilled their parts creditably, Bro. Clymer giving a brief and pointed address in place of a formal paper and the other addresses being replete with interesting reminiscences and fraternal encouragement for the blessed work to which the place of their former school life was now devoted. Bro. J. S. Moyer conducted the devotional exercises in the morning and E. E. Johnson in the afternoon. Brief remarks were also made by J. L. Bauer, W. S. Gottshall, A. M. Fretz and A. B. Shelly. Spirited congregational singing was a pleasant and blessed feature of the exercises.

The arrangement for the material entertainment was similar to that of last year. The provisions for an ample repast were mostly the free gifts of friends of the Home, as was also the feed for the horses. The dinner was served under the large shade trees on the lawn. Over two hundred persons partook of the dinner. Everybody cheerfully gave the stated sum for their entertainment, realizing the blessed use to be made of it in the carrying on of the work of the Home. The amount realized from these sources, and also of the liberal collection at the afternoon services will be found in the report of the financial secretary on the last page.

The social feature was also a very enjoyable part of the day's experience. The renewing of old friendship and the forming of new acquaintances were hallowed by the occasion. It was very evident to an observer that it was a happy day for all present. The Home has already become a centre towards which not only flow the consecrated gifts of our people but from which also radiates an inspiration to the different congregations and individuals for more devoted and self-sacrificing labor in the Master's cause.

"Give to thy God as he doth give to thee."

CONFERENCE NOTICE.

The Eastern District Conference will convene in the Flatland Mennonite church near Quakertown, Pa., on Monday and Tuesday, October 4th and 5th, 1897. All members and friends of the Conference are urged to be present and participate in the discussions. The following programme has been arranged by the business committee:

MONDAY, 7 P. M.

Our Conference, its present, past, and future.
The needs of the Kingdom of Christ in our day.

TUESDAY, 9.30 A. M.

Conference services conducted by—
N. B. GRUBB and W. S. GOTTSHALL.
Preliminary business.

TUESDAY, 2 P. M.

Regular business session.

TUESDAY, 7 P. M.

Threatening dangers of the Church and how to avoid them.
The influence of secret organizations upon the Kingdom of God.

W. S GOTTSHALL,
Conference Secretary.

MIDDLE DISTRICT CONFERENCE.

The time appointed for the session of the Middle District Conference is October 7 and 8. The place of meeting is at Trenton, Butler county, Ohio.

All Mennonite churches, without distinction, are welcome to send delegates to this conference and will be gladly received into the circle of co-operating churches. Shall not an increased number clasp hands in Christian fellowship, so that by united effort the cause of the Lord may be prospered the more?

H. P. KREHBIEL, *Secretary.*

CONVENTION OF YOUNG PEOPLE'S SOCIETIES OF THE MIDDLE DISTRICT.

The Second Convention of the Young People's Societies of the Middle District, will be held on Monday forenoon, October 11th, in conjunction with the Middle District Conference to be held at Trenton, Ohio. The following is the

PROGRAMME.

1. Opening Exercises.
2. Music.—Trenton, Ohio, Society.
3. Declamation.—Dalton, Ohio, Society. ROSINA AMSTUTZ.
4. Essay.—Pulaski, Iowa, Society. Subject: Principal aim of the Young People's Societies. M. E. DIEFFENBACH.
5. Essay.—Bluffton, Ohio, Society. Subject: What prominence should be given to music at society meetings? Or, music as a means of edification in society meetings. C. D. AMSTUTZ.
6. Music.—Noble, Iowa, Society.
7. Declamation.—Wadsworth, Ohio, Society.
8. Essay.—Berne, Indiana, Society. Subject: Inner workings of Young People's Societies: (a) organization; (b) methods employed for carrying on the work, and (c) notice of work assigned on program. D. J. SPRUNGER.
9. Essay.—Goshen, Indiana, Society. Subject: Who shall take part? MRS. A. J. YODER.
10. Declamation.—Summerfield, Illinois, Society.
11. Music.—Trenton, Ohio, Society.
12. Business.
13. Closing Exercises.

To all a cordial invitation to attend this meeting is extended. Let as many come as can, of both the young in years and the young in spirit, and assist in making this a season of rich spiritual experiences.

J. C. MEHL,
M. F. DIEFFENBACH,
H. P. KREHBIEL, } *Committee.*

NOTES FROM OUR FIELD.

The brethren at Hochstadt, Manitoba, are building a church this fall.

In the congregation at Noble, Iowa, Bro. H. G. Allebach, pastor, a Young People's Society of Christian Endeavor has been formed and is prospering. They have meetings every Sunday evening.

In the northern part of Oklahoma Territory, called "the strip," a Mennonite congregation has also been organized, called the Shron congregation at Cleo. At first there were eleven members, but the number has already increased to 21 or more.

Bro. H. D. Penner, for several years teacher in Bethel College, has been called into the work of the ministry. Bro. Penner brings to this calling both talent as a public speaker, and an earnest devotion to the Master's cause for the salvation of souls.

The temperance organization connected with the congregation at Berne, Indiana, had the noted anti saloon and anti secrecy lecturer, Rev. P. B. Williams, of California, to address the people of Berne on September 9th. The reform spirit is alive among our brethren at Berne, for which we are glad.

The Mennonite church at Newton, Kansas, has been enlarged by the building of an annex which can be used with the old room especially on occasions of large gatherings. On Sunday, August 22, a special missionary festival was held on thanksgiving for the completed work. The money contributed on the occasion was devoted to the work of home and foreign mission.

The new church building of the Hereford congregation is nearing completion. The part of the old building that is left standing as a wing in the rear of the new, is being fitted up for the special use of the Sunday-school, C. E. and other special meetings. The two auditoriums will communicate by means of large folding doors so that they can be used together as occasion may require.

The church at Bertolets is undergoing a remodelling in its interior arrangement. The change will be a great improvement in comfort and convenience. The re-opening and dedication services will be held on Sunday, October 10th. morning, afternoon and evening. The C. E. society at this place is in a prosperous condition and is taking an active part in the work of renovating the church.

Our family of congregations was increased by one when in July the brethren and sisters around Geary, Oklahoma Territory, formed an organization with Jacob S. Krehbiel as their minister and elder Bro. Krehbiel received the ordination at the hands of his father Bro. Chr. Krehbiel, of Halstead, Kansas. Most of the members of the congregation were members of the Halsteed congregation. Several converted Indians have formally united themselves with God's people as members of this congregation. These people living right amongst the Indians coming in contact with them not only in the capacity of missionaries, but as neighbors in everyday life, have a grand opportunity to bring to the Indians the light of the religion of Jesus Christ.

The eight annual conference of American rabbis was held in Montreal from July 6 to 11 in Temple Emmanuel. President Wise strongly condemned the project for the establishment of a Jewish state as impossible.

For the Mennonite.

MENNONITES IN CHICAGO.

In the city of Chicago, at 168 West 18th street, stands a large building with a large store room on the first floor. Over the door is this sign, "Home Mission." On the windows and doors "Gospel Services" and "Welcome" are the words that silently plead with the passerby to enter the building. In several upper rooms of that building abide three young sisters, from as many different states who have left comfortable homes and dear friends. There, in the midst of that wicked city and of vile surroundings, they spend their life unselfishly and with great self-sacrifice, in consecrated effort and devotion for the uplifting of the fallen. With these sisters abide also two young brethren, who, during the day, spend their time at the "Moody Institute" for the purpose of preparation for the Gospel ministry, and in the evening they conduct Gospel services in the Mission Hall on the first flcor. The work of the sisters is mainly directed to the homes of the poorer people of the city and their children. During the week their work is largely personal work in the said homes and its children, and may safely be called true Deaconess work—a ministry to the body and the soul.

Regular services are conducted in the hall on Sunday morning and evening and also on Tuesday and Thursday evening. The children among whom the sisters work are gathered on Sunday and Wednesday afternoons in the mission hall where the work of the week is confirmed; and there many a glittering ray shines out to reflect the Christ-life that is planted into the tender hearts while the mould of sin still covers it. On Saturday morning the boys are gathered into the mission hall for training in industrial work. In the afternoon, after the boys are dismissed, the girls are gathered and lessons in industrial work given them. In the modest little card, announcing the Mission and its work, the church represented and its workers are so completely out of sight that no one would be able to identify either. But Christ is brought to the foreground, and held up as a model; and the Christ life is instilled into the life of those among whom the work is done. The motto on the modest card truly gives expression of the spirit that pervades that home and the atmosphere that one breathes in their presence, inviting the weary, sin sick, hungry soul to "come where the Dew of Heaven falls on withered souls." In the early part of August the writer spent a few very pleasant hours with the workers at the mission, while he was in Chicago on business. It is the Mennonite Mission in Chicago to which we refer. The unassuming laborers there are members of the Mennonite Church, who with little encouragement, and without salary, are giving their time, means and talents to the work in their endeavor to comply with Christ's command, when he said, "Go thou and do likewise." This we consider as one of the evidences of the hopeful condition of the church. It is another of the signs of reviving activity of the church as she wakes to the realization of her responsible position in the sisterhood of Protestantism, in embracing the opportunities as they present themselves. Oh, for more consecrated men and women to plant the Banner of the Cross in the midst of sin and iniquity, for the uplifting of fallen humanity. Methinks we hear the voice of prayer rising from the hearts of consecrated workers, "Oh, for more consecrated means to carry on such work."

N. B. GRUBB.

A CALL TO PRAYER.

A few words to those who have real desires for salvation but know not what steps to take or where to begin. I cannot but hope that some readers who have not found the Lord Jesus Christ may be in this state of mind, and if there be but one such, I would offer him affectionate counsel.

In every journey there must be a first step. There must be a change from sitting still to moving forward. The journeyings of Israel from Egypt to Canaan were long and wearisome. Forty years passed away before they crossed the Jordan. Yet there was some one who moved first, when they marched from Ramah to Succoth. When does a man really take his first step in coming out from sin and the world? He does it in the day when he first prays with his heart.

In every building the first stone must be laid, and the first blow must be struck. The ark was one hundred and twenty years in building. Yet there was a day when Noah laid his axe to the first tree he cut down to form it. The temple of Solomon was a glorious building and there was a day when the first huge stone was laid deep in Mount Moriah. Then does the building of the Spirit really begin to appear in a man's heart. It begins, so far as we can judge, when he first pours out his heart to God in prayer. If you desire salvation and want to know what to do, I advise you to go this very day to the Lord Jesus Christ, in the first private place you can find, and earnestly and heartily entreat him in prayer to save your soul.

Tell Him that you have heard that He receives sinners and has said, "Him that cometh unto me I will in no wise cast out" Tell Him that you are a poor, vile sinner, and that you come to Him on the faith of His own invitation. Tell Him you put yourself wholly and entirely into His hands; that you feel vile and helpless and hopeless in yourself; and that except He save you, you have no hope of being saved at all. Beseech Him to deliver you from the guilt, the power and the consequences of sin. Beseech Him to pardon you and wash you in His own blood. Beseech Him to give you a new heart and pour out the Holy Spirit in your soul. Beseech Him to give you grace, and faith, and will, and power to be his disciple and servant from this day on for ever. Oh, reader, go this very day and tell these things to the Lord Jesus Christ, if you really are in earnest about your soul.

A READER.

The united deficits of the Home and Foreign Mission Societies of the Baptist denomination in the United States has been provided for. Mr. John D. Rockfeller, the multi millionaire, gave a pledge of a quarter of a million of dollars on condition that cash and bona fide subscriptions to nearly an equal amount were secured by the first of July. This has been accomplished, and these missionary debts are now a thing of the past. To prevent such deficits in the future, it is felt that the churches should go to work in a systematic way to raise money for missions. Regular giving, proportionate giving, and impartial giving should be the rule hereafter. Not by spasmodic efforts, but by the freewill offerings of Christians constrained by the love of Christ, should the means be systematically provided for sending the Gospel to the perishing both at home and abroad.

SUNDAY SCHOOL AND . . . YOUNG PEOPLE'S DEPARTMENT.

BY S. M. R.

We hear it mentioned quite frequently that the great need of the present time for Christians is a more thorough study of the Word of God. It is claimed that the tendency in our Young People's Societies is for members to speak on subjects with but little preparation, and consequently but shallow knowledge of the subject, and that this is a tendency in the wrong direction. We feel certain that it is not necessary for one to wait until he feels that he has a thorough knowledge of the subject before he ventures to make remarks on it; and yet familiarity with a subject, and a general knowledge of the Bible will be a wonderful aid, lending effectiveness and authority to what is said. The importance of thorough and systematic Bible study to the Christian, as far as his Spiritual life is concerned, can not be overestimated. To him the Word of God is Spiritual food. He might as well try to live his natural life without taking food into the system, as try to live a true Spiritual life without feeding on the Spiritual food. Our Societies should be alive to their opportunities and endeavor to foster a thorough and systematic study of the Word of God.

The reality and effectiveness of our work in whatever sphere it may be is measured by the results that follow. In some secular pursuits, there are tangible results to show for each day's work, in others there may be very little to show for the work of the day when the end of it comes, and time is needed to reveal what was accomplished. The mechanic, in his work, may be able to show at the end of the day just what advance he has made; the public school teacher may not have anything to show for the efforts of the day. What is true of the latter class is true very generally of the work of the Sunday-school teacher. There are exceptions, times when he sees fruit quickly appearing as a result of the seed sown. But in many cases, time only, and in many more, eternity only, will reveal the fruits of faithful labor. But it is not for us to concern ourselves about that matter. It is for us to sow the seed. Into God's hand, we can safely entrust the rest.

We give below a selected programme for a teachers' meeting together with hints to teachers, all of which may prove suggestive.

PROGRAMME.

Prayer.
Study of Lesson Text.
Practical Thoughts from and for the Teachers.
Business Plans and Methods.
Closing Prayer.

Teachers!

1. Have a note book.
2. During the week jot down any good thought or anything of interest to the school.
3. Bring your note book to Teachers' meeting.
4. Give us your thoughts.
5. Note down the thoughts of others.
6. Use them in teaching.

Do not let us forget for a moment the object of all our teaching, which is to preach Christ, win the children for him and prepare them to enjoy time and eternity.

HOW TO INTEREST YOUNG MEN IN SUNDAY SCHOOL WORK.

BY I. H. BECHTEL.

[Read at the Sunday School Convention at Schwenksville, Pa., Aug. 10, 1897.]

This is a very important subject and one that puzzles most Sunday-school workers; by what method to keep young men interested in Sunday-school work, or at least retain them in the school. We often notice, with sad hearts that many young men who formerly attended have left the Sabbath school. It is therefore very important to discuss such a subject, and try to find some method by which to counteract this weakness, and to point out some of the mistakes in not keeping them interested in the Sunday-school. I have concluded the best plan would be to merely give some ideas derived from past experience as a Sunday-school scholar and worker, and some opinions from other leaders in this work. Let us in the first place consider where the boyhood period and the period of youth meet and part so as to have some basis for discussion. A successful teacher gives the division as follows:

There are two periods in a child's life when restriction is necessary. The first period begins at about the age of four and continues until the child is able to read understandingly. The second, at the age of fourteen and ends when the young man has succeeded in raising a fairly successful mustache. The first, when he discovers that he has arms and legs with which to climb, kick, and strike; the second, when he discovers that he has more feet and hands than he wants, more than he knows what to do with, and he is engaged in the attempt to dispose of them so as not to attract too much attention. The first, when the boy seems to come into contact with a multitude of objects which are new to him, and almost each of which he is determined to ask questions; the second, when he does not ask questions, for the reason that to ask them will appear to be ignorant; and he, a young man, would not appear ignorant for the world. The boy of four whose head is small and desires to have it made large; the boy of fourteen whose head is big, and needs to have it reduced by judicious treatment. But let it be understood that this boy is to be pitied rather than to be made sport of. He sees that he is a boy, yet feels within the budding spirit of manhood. He recognizes his defects, his incompetency and longs to be stronger, wiser, and more powerful. In fact, he desires to be a real man. As for us older ones, we are inclined to view him only as a boy. We do not appreciate his position in life. We do not see things as he does. I am sure that if he were possessed with the stature of a man and a heavy voice we would treat him as he longs to be treated. Why then can we not bring ourselves to recognize the first opening bud of manhood and treat politely and considerately one who is in the greatest need of such treatment.

Let us consider this subject of young men starting at the age of fourteen,—as the teacher whom I have just quoted makes that imaginary division between boyhood and manhood,—and I will try to bring my remarks to bear on the latter division. We generally find up to this period it is an easy matter to keep the boys, if the parents and surroundings are favorable and the school does its duty. Most boys are lost to the Sunday school when about drifting into young manhood, they begin to think more for themselves and so to say, size up their teachers and workers in the school. They seem to think the Sunday-school is only intended for children, and they have outgrown that period, and think that to remain away from Sunday-school will make them seem more manly, probably imitating their parents or some older friends who do not see the need of attending. Boys learn the use of tobacco and many other vices principally through imitation of their seniors and so one generation is humbugging the rising one until they find themselves in the claws of those vices. We know such is the nature of mankind—easily led astray.

Let us further look at some of the repelling influences of the Sunday-school so as to be able to renounce them and devise some means to correct this wrong tendency which we are considering. A pastor once asked a mother why her boy absented himself from Sunday-school. She said that the boy gave as a reason for not wishing to go, that his teacher had no interest in him, for he never spoke to him on the street. That is a point for teachers to remember, to be interested in their scholars and to try to gain their confidence and respect. I believe that the teacher is more responsible for retaining the individual members of his class than any other person connected with the school. You will generally notice where a teacher becomes irregular in attendance and does not show much interest in the work for the school, that his class will become likewise. "As the teacher the scholar" is an old adage, and we find it holds true in Sunday-school work as well as secular teaching. Another reason for boys leaving after a certain age is due to the fact that very often superintendents are not qualified mentally, spiritually and socially; and as a result schools are not well conducted as to variety of exercises, as to interest of matters presented, and manner of presenting, etc.

It seems to me that probably next to the teacher, the superintendent has the most influence in interesting and retaining the young men. I think one of the best ways of retaining and interesting them is by giving them some work to do in the school of whatever nature it may be, that seems best adapted to their ability. The kind of work at our command is usually limited and consists principally in teaching and filling the other offices of the school such as, secretary, treasurer, librarians, and ushers when necessary in large schools. Those offices are generally filled at the yearly business meeting, but through resignation or absentees it is sometimes necessary to find substitutes, when it is often possible to give certain young men a chance to test their abilities in different directions.

We should strive to employ all persons who show ability and willingness to work for more advanced work than merely being members of adult classes. This can be accomplished by various means principally by arranging the size of classes to conform as near as practicable to the number of regular and well tested teachers. I believe in small classes when the room and the number of teachers permit for two reasons, first, because one teacher can hold the attention better of a class ranging in numbers from 4 to 6 than a larger class of 10 or 12 especially when the seats are not arranged for teaching; and, second, you need twice as many teachers and therefore get two persons interested in this particular work. Make use of every opportunity to start young people in teaching after they arrive at a mature age and possess the necessary qualifications to take a class as a substitute in case of the absence of the regular teacher; by so doing you will learn whether they would prove successful as teachers, and as soon as a chance offers appoint them as such.

A Normal class is another means of holding those who have no regular work. It will keep them interested in the school and at the same time prepare them for teaching. Arrange to have the school or members of the same assist in every capacity possible. Do not strive to do all the work yourself and bear the responsibility alone. Appoint committees to assist in any particular or trying cases where differences of opinion may exist or arise, and so divide the responsibility and cares with other members of the school. Make use of the festival days such as Christmas, New Year, Easter, Children's Day, or other special occasions, and arrange to have some appropriate exercises different from the regular program or in connection with the same and so have something different from the regular routine.

MISSION DEPARTMENT. . .

EDITED BY A. B. S.

Our mission schools at Darlington and Cantonment, O. T., are both well filled with pupils. Brother Haury, the superintendent and teacher at Darlington, has requested the Mission Board for an assistant teacher, which the Board has consented to send as soon as a suitable person for the position is found. At Cantonment a number of children, who applied for admission, had to be refused on account of want of room. Both the Cheyennes and the Arapahoes requested the Mission Board through brother Linscheid, the superintendent and teacher at Cantonment, to have another school erected at that place so that each tribe would have its own school and that all their children could be admitted into the school.

Our Mission Board has been earnestly requested to send a missionary to the Red Moon (Cheyenne) Indians, living at the upper Washita, in Oklahoma. Hitherto no missionary has been stationed among these Indians, although they have at times been visited by missionaries Petter and Horsch. The government is at present erecting a school there and after the school is opened, which will soon be the case, a missionary stationed there will find a good field of labor both at the school and in the vicinity among the old and the young Indians. As a promising young brother has lately offered his services to the Board, this field, which might at the same time include other settlements in the vicinity, might be filled were it not for the fact that the Board is restricted in its labors by a want of funds.

Brother H. R. Voth writes in his report to the Mission Board, that in order to successfully cultivate the field in Arizona, which is overgrown with the briars of heatheuism, more laborers should be sent there. Besides brother and sister Voth, who are stationed at the First Mesa, two lady missionaries, sent there by the National Women's Indian Association, are now stationed as missionary workers at the Second Mesa. Mr. and Mrs. Collins, superintendent and matron of the Keam's Canon school, stand in close sympathy with the Christian missionaries, being earnest Christians themselves. But on the other hand there are a number of white people even worse than the Indians themselves, who are doing all in their power to counteract the influence of these Christian people, and to hinder them in their work. Brother Voth writes further: "As is always the case during the spring and summer, we found it difficult to hold meetings with the Indians, as nearly all the men as well as many of the women, are day after day out in their fields. Occasionally we succeeded in getting a small number of them together. Thus we recently had a goodly number of old and young Indians assembled to whom we explained the Word of God and sang with them, etc. As a general thing they then request of us that we give them something to eat. This however can not easily be done here where everything is so scarce and so difficult to obtain. Our principal work for the present must necessarily be with the individual ones where and whenever an opportunity thereto is offered." In connection with the above Brother Voth pursued the study of the language. He writes that he has again succeeded in getting a few hymns from some of the priests and has hopes to be able to make use of some of the words contained therein in his future translations.

OPEN DOORS.

Paul in writing from Ephesus, writes, "A great door and effectual is opened unto me." 1 Cor. 16: 9. In his second epistle to the Corinthians, written from Philippi he writes, "Furthermore when I came to Troas to preach Christ's Gospel a door was opened unto me by the Lord." 2 Cor. 2: 12. To the angel of the church at Philadelphia the Spirit says, "Behold I have set before thee an open door, and no man can shut it." Rev. 3: 8. It is the Lord who opens the doors to the nations, as well as to the hearts of individuals, for the preaching of the gospel of salvation. There was a time when the doors of the nations were shut against the gospel of Jesus Christ. It is but a short time ago that the preaching of the pure gospel was forbidden in most of the heathen and Mohammedan countries, and even among some nominal Christian nations. Not many years ago in Italy, Spain and other nominal Christian countries, where Romanism had its full sway, the doors were as effectually closed against the pure and simple gospel of Christ as in China, Japan, India and other *heathen* countries. But now things have changed. Not only have all nominal Christian countries been opened for the spread of the gospel, so that evangelical churches are erected in the sight of the vatican at Rome and in other absolutely Roman countries and places, but the doors of all the heathen countries are now thrown wide open, inviting the messengers of Christ to enter and proclaim the gospel of salvation unto the inhabitants thereof.

In times past the door to the Jewish nation seemed to be utterly closed against the gospel. And, although until now missionwork among this, the ancient people of God, has been comparatively less successful than missions among heathen nations, and although we learn from the writings of St. Paul, that not until the "fulness of the gentiles be come in, all Israel shall be saved," yet it is an established fact, that to-day the door to the people of Israel is more open to the gospel than it ever was since they crucified the Lord of glory.

There are open doors all around us among the nations. And so there are hearts anxious and willing to receive and accept the gospel of Christ. Missionary efforts in general are crowned with a greater amount of success now than in former times. The present century has been emphatically a century of missions. During the last fifty years more strenuous efforts for the spread of the gospel have been made than during all the preceding centuries of the Christian era, and, we ventnre to say, more souls have been reclaimed from Judaism, Mohammedanism and heathenism than during all the centuries before.

Now, why is this so? Have the Christian people of our age awakened to a greater sense of duty and obligation? Is it because the Christians of to-day are a better, a more earnest, more zealous, more active class of Christians? We will not, yea, we *can* not ascribe it to this. The centuries past produced equally as good, as zealous, as devoted Christians as our own has. It was not that the people then would not have been as willing and as ready to spread the gospel among the nations as the Christians of our day are, provided the same opportunity to do so had been offered them as they are offered to us. The reason is, the time of the Lord had not yet fully come, and the doors were not yet opened. Why this was so, and why the Lord suffered the nations for almost eighteen centuries to remain in darkness is not our sphere to discuss. But the fact remains nevertheless true and can not be denied that the Lord allowed the doors of the world to be closed against the Gospel until the nineteenth century; and that the Christians of our day thus enjoy privileges for spreading the gospel and bringing the nations to Christ which are superior and greater than those offered at any time before. This should admonish us to make use of the privileges thus offered and be zealous and active in carrying the gospel among the nations and entering the doors thus opened unto us.

Also upon our own missionfield, among the heathen of our own country, these Lazaruses lying sick and sore at our own door, the doors are standing wide open. All our missionaries and missionworkers testify to the fact, that the Indians are to-day more anxious to have the gospel preached to them and are more ready to receive it than they have been before. When it formerly required a great amount of coaxing and persuasion, at times almost amounting to force, to prevail on them to send their children to school, they are now not only ready and willing, but literally anxious that their children should find places in our mission schools. When during previous years the gospel seemed to fall upon hearts of stone without making a perceptible impression, the hearts have of late become more softened and receptive; and while individual ones have fully accepted Christ and his teachings, proving by their earnest Christian living that they have experienced the power of the Gospel, others are almost ready to follow them and yield to the power of the Spirit of God as manifested through the Gospel. Besides the stations now occupied there are other fields ripe for the harvest. Doors are open for more earnest laborers both in Oklahoma and in Arizona. And as the Lord has opened these doors unto *us*, whom He has called upon this field of his vineyard, the question What should we do? seems not difficult to answer. Surely we should not look about us for other doors to open unto us, when there are so many standing open right in our midst, inviting us to enter and earnestly pursue the work the Lord has called us to perform. We should use all our efforts in making use of the privileges and opportunities offered us in extending the work and trying to save all those who are willing to be saved.

MISSION BRIEFS

The fifteenth annual conference of the Friends of the Indians will be held at the home of Albert K. Smiley, Mohonk Lake, N. Y., on October 13th, 14th and 15th.

The amount received by our Mission treasuries during the month of August for our Indian mission aggregates $472.70. For Home missions were received during the same time $243.77.

Brother George Lambert, the agent of the Mennonite Relief Committee, who is at present in India disbursing the gifts sent there for the famine sufferers, urges the Mennonites to send missionaries to India. His appeal finds a favorable reception.

A Krowa Indian said, "You must not be discouraged if we Indians come slow. It is a long road for us to leave our old Indian ways, and we have to think a great deal, but I am sure that all the Indians will come into the Jesus road, for I see that these white Jesus people are here to help us, and I thank them for coming. Tell the Christian people to pray for us. We are ignorant but we want to be led aright that we may come into the Jesus road."

GENERAL CHURCH INTELLIGENCE.

John Holdeman, of Jasper, Mo., founder of the branch of the Mennonite church known as the "Church of God," is out with a German paper, "Botschafter der Wahrheit" (Messenger of Truth). The paper is an eight page monthly 7½x11 inches. Subscription price per year, 35 cents.

A portion of the funds left by the late Baron Hirsch for benevolent purposes is to be used for the erection of from ten to twenty farm schools in Palestine. Boys at the age of 13 are to be educated free of expense at these institutions, and upon their graduation they are to get a piece of land for cultivation.—*The Christian Israelite.*

The Constitution passed upon by the Mennonite Brethren in Christ at their last General Conference, held at Coopersburg, Pa., has not received the two thirds vote of the entire membership of the church as required, and will therefore not be adopted. Out of a total membership of 3,879, 2,152 voted for it, 213 against it, and the remaining 1,514 did not vote at all. The largest vote cast against it was in the Indiana and Ohio district, where 175 voted for it and 120 against it.

The following question was asked of the Sovereign Grand Lodge, of Odd Fellows, of the World, by the Grand Lodge of Massachusetts: "Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?" The answer received reads as follows: "Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words, system of faith or sect, do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient and, I think, unlawful to make prominent reference to it in lodge work. * * * We have Jews and may have Mohammedans and other non-Christian sects within our order, and the rule applies to them equally with members of the Christian faith."

The Faithful Witness, published at Toronto, Canada, has the following to say concerning the expenditures connected with the mass-conventions of Young People's organizations as they are annually held: "There can be no doubt that there has been a vast expenditure of money in connection with the three great mass-conventions this summer—that of the Y. P. S. C. E. at San Francisco, of the B. Y. P. U. at Chattanooga, and of the E. L. in this city. One estimate is that the first of these alone was held at an outlay of two millions and a half of dollars, and the question has been raised, whether the permanent results warrant such an expenditure. A gathering of 500 members would be vastly more effective for deliberative purposes than one of 5,000. Then a further consideration is not the good which may result from such gatherings, but this: Can the churches of Christ afford to have them? If the evangelical denominations on this continent give less each year for foreign missions than the $6,000,000 expended on the religious conventions of the present summer, the time has certainly come for thoughtful Christians to consider whether this vast outlay has been for the best interests of Christ's cause and for the glory of God.

MARRIAGES.

KOCH—BAUMAN.—On September 18. 1897, by A. S. Shelly, at his residence in Bally, Pa., Irwin L. Koch, of Niantic, and Leanna W. Bauman, of Congo.

DEATHS.

SAMES.—On September 6th, 1897, in Springfield, Bucks county, Pa., Maria Anna Sames, widow of Gabrial Sames, aged 73 yrs., 7 mos. and 10 days. Her remains were buried at the Saucon Mennonite church on Sept. 10th. Funeral services were conducted by A. B. Shelly.

CONTRIBUTIONS.

For Heathen Mission Treasury, received during the month of August.

From Alexanderwohl cong., Kan., $122.98; Eden cong. Schwenksville, Pa., $49.01; Salem cong. Dalton, O., $11.65; Newton, Kan. cong. $71.16; Anonymous, $5.00; Individual Mission Friends at Newton, Kan., $37.00; Joel Welty, Ft. Wayne, Ind., $50.00; Deep Run cong., Pa., $21.20; Souderton cong., Pa., $10.54; Upper Milford cong., Pa., 55.13; Hereford cong., Pa., $25.49; West Swamp cong., Pa., $25.70; West Swamp S. S., $3.78; West Swamp Y. P. S., $1.26; East Swamp cong., Pa., $7.99; East Swamp S. S., $10.03; Flatland cong., Pa., $7.28; B. F. Welty, Bethel college, Kan., $5.00; a mission friend in the Emmaus cong., Kan., $2.50.

Gratefully acknowledged,
G. HARDER, Treas.

For General Conference Home Mission Work.

Through J. B. Baer—From a Sister in Cleveland, O., $10.00; Cong. at Bluffton and Pandora, O., $47.65; Part of conference collection at Irving, Oregon, $14.30; Brethren in Southern California, $5.00; Salem cong., Oregon, $5.35; Dallas cong., Oregon, $15.10; Colfax cong., Washington, $30.00; W. Peters, Winkler, Manitoba, $2.00; Mr. and Mrs. H. H. Ewert, $5.00; Collection at Hochstadt, $3.50; Sunday-school at Gretna, $20.75; From Chr. Krehbiel, Ia., $2.00; Bertolets cong., Pa., $5.05; Upper Milford cong., Pa., $4.00; Hereford cong., Pa., $25.50; Newton cong., Kansas, $41.07.

Gratefully acknowledged,
W. S. GOTTSHALL, Treas.

For the Mennonite Home, Frederick, Pa.

CASH.

From Elmer Geary, $1.00; Benj. Bertolet, $1.00; Levi Meschter, $1.00; Contribution box at the house, $2.25; Springfield congregation, $2.50; Mrs. E. Gerhard, 50c.; George Moore, $1.00; John Landis, $1.00; Mary Bower, 50c.; Jarius Stauffer, $1.00; Mrs. Slifer, 75c.; Cash for meals at anniversary $52.25; for horse feed, $18.95; Collection at anniversary, $30.80. Total amount of above $114.50.

MATERIAL.

From A. S. Shelly, 1 beef sausage; S. H. Longaker, 50 lbs. flour. From Boyertown—John B. Bechtel, 2 bu. corn, 1 lb. coffee, 4 lbs. sugar, 5 qts. apple sauce, and 1 pot apple butter; Joseph Wile, 2 bu. oats, 1 ham, 2 doz. eggs, 1 lb. coffee, 2 lbs. peaches, and 4 qts. chowchow; A. T. B. Stauffer, 1 bu. pears; Mrs. A. Borneman, 1 ham; Frank Gottshall, 4 bu. oats; Harvey Clymer, 1 basket peaches. From Frederick and Schwenksville—Mrs. I. W. Stetler, 4 qts. raspberries, lot of string beans, 2 heads cabbage, cucumbers, apricots, celery plants, basket of pears, 5 gal. vinegar, 2 gal. apple sauce, 2 gal. pickled cabbage, 2 gal. red beets, 3 gal. potato salad, 1 peck tomatoes, and 2 cans pears; W. S. Gottshall one 5-gallon keg, and 1½ ham; Mrs. G. A. Weida, lot sugar corn; Benj. Bertolet, 500 lbs. straw; J. R. Allebach, 1 water melon; D. K. Moore, 4 bus. oats; Mr. and Mrs. John Gilbert, 2 bus. oats, and 2½ doz. eggs; Isaac Hunsberger, 2 bus. oats and 6 lbs. butter; Samuel Hunsberger, 2 bus. oats; Mrs. M. A. Kratz, 1 ham; Henry Sell, 2 sheets and 6 pcs. soap; Elizabeth Funk, 1 sheet; Maria Brunner, 1 quilt; Mrs. M. A. Allebach, 1 jar pears and 1 jar chowchow. From J. S. Moyer 1½ basket peaches; S. B. Latshaw, 1 pot apple butter; Mrs. A. Stauffer, 1 pot jelly; Wm. G. Moyer, 1 comfort. Gratefully acknowledged,

J. L. BAUER, Fin. Sec.

Mennonite Year Book FOR 1898.

The Mennonite Year Book and Almanac for 1898, has just left the press and is now ready for distribution. Like its former editions it contains besides the Almanac a table of daily Bible Readings, a complete list of the International Sunday School Lessons for 1898, with a list of the Gospels and Epistles selected for every Sunday throughout the church year. The reading matter consists of biographical sketches of Hans Denk and Gerhard Roosen, historical sketches of Conferences and Churches, lists of Mission Sewing Circles and Young People's Organizations, etc., etc. In addition to this it contains a complete list of Mennonite ministers in America as far as they could be ascertained. This list, arranged in alphabetical order, contains the names and addresses of upwards of 1100 Mennonite and Amish ministers. The book is nicely illustrated with a number of fine cuts. Orders for books will be filled, *free of postage*, at the following rates:

Single copies - -	.10
One dozen copies - -	$1.00
One hundred copies - -	6.00

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A. B. SHELLY,
Milford Square, Bucks Co., Pa.

BOOK NOTICES.

The Unity of the Spirit, or Failure of Brethernism as a United Testimony, is the title of a 78 page book published in pamphlet form, by Arbuthnot Bros. & Co., Toronto, Ontario. The work is divided into twelve chapters, giving a description of the origin of Brethernism and noting some of the mistakes made by the "Brethren" and their consequences. The price of the book is 20 cents per copy.

Wild Oats, by Rev. Joshua Denovan, with a prefatory note by Rev. Elmore Harris, B. A., is another small work lately published by Arbuthnot Bros. & Co., Toronto. The writer attacks some of the popular evils patronized by the young people in our day, as The Theatre and the Opera, Fashionable Dressing, Promiscuous Gatherings of More Worldly Company, Card Playing, Novels and Romance Reading, Smoking and Dram-Drinking, Sabbath Desecration, The Lust of the Flesh. The booklet contains 60 pages with paper cover and will be sent on the receipt of 10 cents per copy.

H. L. Hastings, 47 Cornhill, Boston, Mass., published an excellent hymnal entitled "300 Solid Hymns with Tunes." It consists of selections from "Songs of Pilgrimage," a book also published by Mr. Hastings and which was once noticed in "The Mennonite." This new hymnal is an excellent one, for while it contains the old familiar hymns it also has a number written by Mr. Hastings. Although perhaps best known for his important Anti-Infidel work, Mr. Hastings is a hymn writer of high rank, one of his hymns, "Shall we meet beyond the River?" being sung in every quarter of Christendom. Although this hymn is not contained in "300 Solid Hymns with Tunes," those by Mr. Hastings that do appear are of an equally high order of merit. The book is bound in strong paper covers. Price, 20cts.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are especially adapted for children. Send for sample copies.

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The MENNONITE is entered in the Quakertown Postoffice as second-class mail matter.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIII, No. 2. Quakertown, Pa., October, 1897. Whole No. 155

Best of All.

There is no life, dear Saviour,
Like thy glad life, that rolls
Its living tides for ever
Through all thy ransomed souls.
It sweeps away our sorrow,
And washes clean from sin;
It wakes to hope and gladness,
And bringeth heaven in.

There is no love, dear Saviour,
Like thy great love, that fills
The heart with joys eternal,
And its deep longing stills.
It shines in all thy conflict,
Upon thy cross it glows;
But of its depth and fulness
Only the pardoned knows.

There is no peace, dear Saviour,
Like that sweet peace of thine,
Which, like a balm of healing,
Pours in thy oil and wine.
It passeth understanding;
It is so wondrous sweet,
The happy saints in heaven
Cannot its worth repeat.

There is no home, dear Saviour,
Like thy bright home above,
Where sighs give place to singing,
And grief is lost in love.
There rise thy holy mansions,
There gleams thy crystal sea,
There sin can never enter,
And death no more shall be.

—*D. P. Horvitz.*

Report of the Sunday School Convention,

held at Trenton, Ohio, October 11th, 1897.

President, N. C. Hirschy, Wadsworth, Ohio.

The Sunday school Convention was opened with prayer and singing. Pres. Hirschy then in an interesting opening address rapidly reviewed the history of the Sunday school from its infancy up to the present time. The minutes of the Convention held at Noble, Iowa, 1896, were read and approved. The following committees were appointed by the president:

Nomination committee: J. A. Amstutz, Chr. Swarzendruber, and J. H. Tschantz.

Resolution committee: Andrew Vercler, Amos Brenner, and D. C. Sprunger.

H. D. Moser was appointed English secretary for the Convention.

The following part of the program was carried out in the morning session: "Things I love to see in the Sunday School." By Rev. H. P. Krehbiel, Canton, Ohio. The next subject: "Things I do not love to see in the Sunday School," followed the first before the general discussion. The speaker, J. B. Yoder, being absent, the chairman appointed Bros. J. H. Tschantz, S. F. Sprunger, and Valentine Strubhar to open the discussion and each one made a short talk. All the speakers emphasized that Things I do not like to see in Sunday-school are just the opposite of the things mentioned by the first speaker, among which were: Punctuality, Regularity, System, Animation and Spirit, Good singing, and a good circulating Library.

In the general discussion two questions were asked, (1) Should a Sunday-school teacher in his class stop exactly on time if he has an important point to tell yet? (2) What should be done with those Sunday school pupils that remain outside till it is time to begin Sunday-school?

Many took part in the discussion of the topics and questions.

The next topic was: "How can a teacher win the co-operation of his pupils?" by D. C. Sprunger, Berne, Indiana. "The teacher *can not* set before him a higher ideal than to win souls for Christ and a lower one he *dare not* have." The speaker urged that the teacher should speak to children. Give them all possible credit. Never tell a pupil his answer is wrong.

AFTERNOON SESSION.

The next topic on the program was: "Work among the little ones." By Mrs. L. Weber.

Bro. Alex. Kennel read a paper on the same subject. He advocated a training class for Infant teachers in Sunday-school. In the discussion it was said that the Infant Class was the most difficult as well as the most important in Sunday-school. The question as to which sex would be preferable in teaching small children was also warmly discussed.

"Soul Harvesting in Sunday School" was the next topic, by J. A. Amstutz, Bluffton, Ohio. He said: "Pupils are critics. Practice in everyday-life what you preach. Parents have an important part in soul winning in Sunday-school. One ruling motive in the Sunday school should be *Love*." "Can the main point of a Sunday-school lesson always be used for soul winning?" was one of the questions asked in the discussion.

An anthem was now sung by a mixed choir, led by Dr. J. Sutter.

The question box was next in order. The following questions were handed in: (1) Should we as Mennonite Sunday-school teachers co-operate with the work of the township and county Sunday school Conventions, knowing at the same time that we come in contact with persons belonging to secret societies? Answered by S. F. Sprunger. (2) What is to be done with such Sunday school teachers who could but do not attend the Sunday school teachers meetings? I. A. Sommer. (3) What work has the Superintendent after the instruction, and how much time should he take? I. A. Sommer. (4) Should all teachers be church members? H. P. Krehbiel. (5) Explain the last part of Acts 21: 4. Does that mean the *Spirit of God*? M. S. Moyer. (6) Has the Sunday school a value as a training institution besides the mission of soul saving? N. C. Hirschy. (7) Is it the ministers duty to discourage Sunday excursions? J. C. Mehl. (8) Which is the better way, to have a wide-awake teacher that can hold the attention of the little ones or fence them off from view in a corner? W. W. Miller. (9) Which is the better teacher, the well educated with not much love for children, or the one not so well educated, but having great love for the children in her care? N. C. Hirschy.

W. W. Miller, of Pulaski, Iowa, delivered a stirring address on "The power of Influence." "Personal power is the leading power of to-day. This is an age of young people. The power of influence by the young is great. The general discussion drifted to the subject of temperance, in which all took a lively interest. Several striking examples of personal influence were given.

The afternoon session closed with a song and benediction by Bro. Mehl.

EVENING SESSION.—Monday.

The program had been arranged for three sessions on Monday and one session on Tuesday. In order to give more time for the Young People's Convention, the entire program was carried out on Monday. The evening session opened at 5 o'clock p. m., an early supper having been served on account of rain. The meeting opened with singing. The first topic, "The relation of the teacher to the class," by C. E. Eicher. Bro. Eicher being absent, Bro. H. G. Allebach read his paper. A short discussion followed.

The nomination committee now reported their candidates and election of officers was held. The following were elected: President, J. C. Mehl; vice president, J. A. Swarzendruber; secretary, P. C. Hilty; asst. secretary, Valentine Strubhar, and treasurer, Ezra Eicher.

The following were elected on the program committee:—John Kennel, Peter Schantz, D. C. Beeschy.

The committee on resolutions submitted the following: *Resolved*, that we as a convention, return our heart felt thanks to our Heavenly Father for his guidance and also to this church of Trenton and vicinity for the hospitality and kindness shown us.

ANDREW VERCLER,
A. L. BRUNNER,
D. C. SPRUNGER,
} *Resolution Committee.*

The last topic was now taken up: "My most blessed experience in Sunday School." Five minute talks by every superintendent and pastor present. These short talks were the most interesting part of the whole Sunday school Convention. The relating of those happy moments in the memory of God's people held the closest attention of the audience from beginning to end. Twenty-seven in all, arose and testified for the Lord's cause, from the young, energetic, progressive superintendent, to the old, honorable pastors, who had worked long and faithfully in the Lord's vineyard and had grown gray in His service.

These short talks were certainly a help and an impulse to renewed efforts and better work to every Sunday-school worker present. A duet by Mr. and Mrs. J. Kennel followed. The choir of the convention was led by J. Sutter, of Bluffton, and was composed of representatives from all Sunday-schools. The Convention closed with a benediction by Father Hunsberger, of Wadsworth, Ohio.

N. D. MOSER, Secretary.

Too much taken up with our work, we may forget our Master it is possible to have the hand full, and the heart empty. Taken up with our Master, we cannot forget our work; if the heart is filled with his love, how can the hands not be active in his service?

For the Mennonite.

A Paper Prepared for Consideration at the Eastern District Conference October 5, 1897.

The Kingdom of Light versus the Kingdom of Darkness. Or The Church and the Lodge.

It was with a great deal of reluctance that I consented to the wish of the committee to treat this general subject—*secret organizations and their influence on the cause of Christ;* on this occasion. Not that I did not consider the subject timely and important, and that I had not certain well founded convictions as regards the same, but rather because of its seasonableness and its weight I feared lack of ability to do the subject the justice it demanded. I propose to treat the two sides of the theme suggested by the heading of this paper, not in their individuality but in their unity,—the Kingdom of God—of Light, the Church of Jesus Christ as a system, as a whole, opposed by secret lodgism as a system, as a whole.

The word of God as well as personal experience teaches us that there are two spiritual sovereignties seeking supremacy in this world—the kingdom of light and the kingdom of darkness, the kingdom of Christ and the kingdom of Satan. Ever since the divine sentence in Eden "The seed of the woman shall bruise the serpent's head; but thou shalt bruise his heel," there has been war between these two kingdoms; and on the part of the enemy of light the conflict has ever been and still is, and perhaps more so now than ever, characteristic of the subtlety ascribed to the serpent. Christ, the King of the kingdom of light has indeed gained the victory over the power of the prince of darkness and broken his domain, so that in Him there is an assured victory, yet this subtle enemy will wage the conflict until he is "bound and cast into the bottomless pit,"—for as Rutherford says: "The dragon will strike at Christ so long as there is one bit or portion of his mystical body out of heaven." Satan in his kingdom, because he has nothing to lose and everything to gain is always ready to make compromise. For this he makes promises, concessions, uses the Bible, erects altars, performs ceremonies, etc., to blind, deceive, lead astray, if it were possible the very elect, and thus holds his own under the veil of darkness. Witness to this the fall of the first parents; Cain; the golden calf at the foot of Sinai; Elijah and the prophets of Baal; the temptation of Christ; Paul's experience at Athens and Ephesus; the experience of the sons of Sceva, etc. The apostle when he penned the inspired exhortation in Eph. 5: 6-17; Rom. 13: 11-14; 2 Cor. 6: 14-18, must have felt this in all its force.

God's people are by grace translated from the kingdom of darkness to the kingdom of light. The command is specifice: "Come out from among them." They are to stand aloof from the whole system of iniquity. "Let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, *as in the day;* not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, *but put on the Lord Jesus Christ.*" No compromise on the part of God with the kingdom of darkness for in such a compromise there would be nothing to gain and everything to lose.

The church is a divine institution. She existed in Eden before the fall. God led her through various stages of discipline and developement until she is what we have her now. We find her in Adam, in Abel, in Noah, in Abraham, Isaac, and Jacob; in Moses, in Joshua, in Elijah; in John the Baptist, in Christ the Head, in Paul the worker; with the apostles, the reformers, with us. A church in temptation, in conflict, yet ever victorious with God. She is the human agent to bring sinners to Christ. She sustains the highest and nearest possible relation to God and the safest relation to man. The three grand characteristics of her divine *institution*, and her proper *human constitution* are: (1) The knowledge, acknowledgment, worship and service of Jehovah of Hosts, the self existent, all-creating, living and true God. (2) The knowledge, acknowledgment, acceptance, honor and service of Jesus Christ, God's Son, sent for the redemption of the whole world and the salvation of all who believe on his name. (3) The acceptance of God's Holy word revealed in the Scripture of truth in its entirety, authenticity and authority. In these three comprehensive essentials we have all that is needed to human direction, to human organization and to man's salvation. The only way to know the true God—the God of truth is through Jesus Christ—the Light, the sun of Righteousness, the Prince of light and life, ruler in the kingdom of light. How dark, how absurd, how unchristian then, to worship without Him, aside of Him. Christ has revealed God, and the home above, and by his word and spirit does still reveal, all the mysteries, and grips and passwords necessary to enter into this kingdom below and to be acceptable at the door of the kingdom above. Thus we hold the Church, the kingdom of light. We love her as we love her head, and anything and everything that stands in opposition to her must be viewed with disfavor and disapproval. No wonder that the harps of the captives by the rivers of Babylon were all unswept and unstrung—were hung on the weeping willows when they remembered the distress and dishonor of the city of their solemnities, and they refused to sing her songs in that foreign land of false gods and heathen rites and secret mysteries. How wide the diversity! How world-wide the discrepancy between the God of light, in whom there is no darkness at all, and objects dark and beings evil, that were worshipped and are still worshipped in many secret chambers—of whose secret doings even in exercises of worship it would be "a shame to speak." How foolish, how sacrilegious to change the worship of God in Christ so simple, so pure, so spiritual into high sounding but hollow mockeries. Side by side with the kingdom of light and almost co temporaneus with it and always opposed to it exists the kingdom of darkness and error, in its various shapes and shades, names and divisions, to deceive and destroy. One of these divisions is the secret oath-bound lodge system. It appears that the idea of hiding was the most prominent after the conception of the kingdom of darkness. Adam and Eve could not endure the light nor the sight of their Creator. Here then we have an idea of secrecy. Hiding from what? not from the *evil* but from the *good*, not *for* the glory of God but to cover their shame. In Cain's altar side by side with Abel's we have the idea of worship and sacrifice without the atonement of Christ, a picture of every Christless altar and worship. In Baal-worship of Bible times we have a true picture of the sun-worship of the prominent lodge of our time.

Before passing to the consideration of the main points in this system of opposition to the Kingdom of light, I desire to make a number of plain admissions that may render our argument less cumbrous.

1. There are doubtless some legitimate demands at times met in these multiplied orders.

2. I do not believe that in all these different orders there is a general conspiracy against society. Some anti-secretists may claim too much in this respect.

3. I admit they use the Bible, and pray, and sing in their lodge services.

4. They bury their dead according to their ritual, support the widows and orphans of the deceased members.

5. They profess to give the dying a hope for the future.

6. I do not believe that the lodge system is the only evil of the times to contend with.

7. I further admit that there have been and are good men in the orders, even in the worst of them, though the facts show that very few great men make much of the lodge, the tendency is to withdraw as many of them have done. With their admission, I still believe that the institution of Freemasonry, the mother of the modern lodge system, with all her host of more or less baneful progeny, is detestable, and that the very organization tends to affect society unfavorably. So over against these frank admissions I make the following assertions which I will strive to substantiate:

1. Lodge teaching is inconsistent with the teaching of Christ and his church. It is often claimed that we do not know what the lodge is, or teaches if we have never been there, we claim that by the light of Christ's teaching we can fully judge the evil from the good, and then we have the witness of such who have been there. A young man said to me. I belong to a secret society, but if I would be a member of a church I would not wish to be a lodge member from which we infer that to his mind the teaching of the two do not harmonize. Another who became interested in religion and religious work, left the lodge and *said* the two do not harmonize. Another was a lodge member, he became converted, and in his penitence and search for truth he broke out "but what shall I do with the lodge. I feel that I cannot be a Christian and a lodge member." Christ taught "ye are the light of the world, a city that is set on a hill cannot be hid, neither do men light a candle and put it under a bushel, etc." The teaching and the practice of the lodge is just the opposite. Divine teaching is to do good to all; the obligations of the lodge system requires to do good to those who have paid their dues.

Christ said, "In secret have I said nothing." The lodge says, all its teachings are secret. Christ says, "What I have told you privately that preach from the housetop;" the lodge enjoins, "even to conceal and never to reveal" the mysteries of the darkened chamber. Christ teaches regeneration as the only means to eternal life; the lodge promises access to the lodge above, whatever that may mean, through faithfulness to the lodge below. Again, the divine Lord and Master says: "But be ye not called Rabbi (Master) for one is your Master, even Christ, and all ye are brethren. Neither be ye called Master, for one is your Master even Christ." The lodge teaches us to call many men master—even sublime and most *worshipful master*. The teaching of Christ and his kingdom is that there is *one* High Priest. The lodge making light of this solemn teaching places sacrilegiously this title of High Priest upon man. Christ says, and the silent comment of lodgism is very forcible, "If they shall say, He (Christ) is in the secret chambers, believe it not. For wheresoever the carcase is there will the *eagles* be gathered together. But the coming and influence of the Son of Man is like the lightning illuminating the heavens from the rising to the setting of the sun. There is brightness in the kingdom of light now, but still far brighter will it be when he comes. There is darkness in the kingdom of darkness now—the light must be hid, shut out—but there shall be yet thicker darkness when the prince of this world be bound in chains of darkness. Christ teaches that mutual love—love growing out of the love of God as he loves in Christ—is the sign by which *all men* may know His followers.

The lodge teaches that a certain mysterious grip known only by those in the secret, or some wonderful sign, or password, is to be the mark of identification, somewhat similar to the arrangment between Judas the traitor and the Roman soldiery. Christ says, and what a wonderful, if perhaps unconscious evidence the lodge system gives of it, "This is the condemnation that light, etc. John 3: 19—." The King of the Kingdom of light says, "Go out quickly into the streets and lanes of the city and bring in hither the poor, the maimed, and the halt and the blind. Lodgism invites the well-to do, who are able to pay their dues. It never invites, but prohibits the poor, the sick, the halt, the blind.

To be continued.

Waiting on God for His Counsel.

"They soon forgot his works; they waited not for his counsel" (Psalm cvi: 13). This is said of the sin of God's people in the wilderness. He had wonderfully redeemed them, and was prepared as wonderfully to supply their every need. But when the time of need came "they waited not for his counsel." They thought not that the Almighty God was their Leader and Provider; they asked not what his plan might be. They simply thought the thoughts of their own hearts, and tempted and provoked God by their unbelief.

"They waited not for his counsel." How this has been the sin of God's people in all ages! In the land of Canaan, in the days of Joshua, the only three failures of which we read were owing to this one sin. In going up against Ai, in making a covenant with the Gibeonites, in settling down without going up to possess the whole land, "they waited not for his counsel." And so even the advanced believer is in danger from this most subtle of all temptations—taking God's word and thinking his own thoughts of them, and not waiting for his counsel. Let us take warning and see what Israel teaches us.... Our whole relation to God is ruled in this, that his will is to be done in us and by us as it is in heaven. He had promised to make known his will to us by his Spirit, the Guide into all truth. And our position is to be that of waiting for his counsel as the only guide for our thoughts and actions. In our church worship, in our prayer meeting, in our conventions, in all our gatherings as managers, directors, committees, or helpers in any part of the work for God, our first object ought ever to be to ascertain the mind of God. God always works according to the counsel of his will; the more that counsel of his will is sought and found and honored, the more surely and mightily will God do his work for us and through us. . .

"It was when God had given the water out of the rock that they did not trust Him for bread. It was when God had given Jericho into his hands that Joshua thought the victory over Ai was sure, and waited not for counsel from God. And so, while we think that we know and trust the power of God for what we may expect, we may be hindering Him by not giving time and not definitely cultivating the habit of waiting for his counsel.

A minister has no more solemn duty than teaching people to wait upon God. Why was it that in the house of Cornelius, when "Peter spoke these words, the Holy Ghost fell upon all that heard him?" They had said, "We are here before God, to hear all things that are commanded thee of God."

We may come together to give and to listen to the most earnest exposition of God's truth with little spiritual profit if there be not the waiting for God's counsel.

And so in all our gatherings we need to believe in the Holy Spirit as the Guide and Teacher of God's saints when they wait to be led by Him into the things which God hath prepared, and which the heart cannot conceive.

More stillness of soul to realize God's presence; more consciousness of ignorance of what God's great plans may be; more faith in the certainty that God has greater things to show us, that He himself will be revealed in new glory—these must be the marks of the assemblies of God's saints if they would avoid the reproach, "They waited not for his counsel." "My soul, wait thou only upon God!"—*Andrew Murray.*

Cautionary Advice.

By Rev. E P. Marvin.

There is much of confusion, uncertainty and apostasy in these "last days," and also much of knowledge, spirituality and missionary zeal. Individuals and "little flocks" are introducing a new era, and there is a kind of breaking up in some cases.

Such unsettled conditions are both hopeful and dangerous. Pious souls that complain for lack of food and fellowship in formal and worldly churches blighted by unfaithful leadership, turn away to something else, and if they are not rooted and grounded in the truth, and do not find better leadership, they are apt to drift into pious delusions, pleasing errors, or fanatical schemes. Some neglected doctrines, like the Lord's Coming, Divine Healing, or Scriptural Holiness, fascinate and lead incautious novices to wild extravagances. These most blessed truths should always have been preached in Bible orthodoxy and due proportion The best thing, perverted, may become the worst.

Let me advise these devout and unsatisfied souls:

1. Endeavor to make your church what it ought to be by all possible scriptural means. In this, God's own and only society, God has lodged the promise and potence of all moral and spiritual good.

2. If you fail, after wise, prayerful and protracted effort, and are positively disabled and rejected, God may lead you out of that worldly assembly. They may exclude you. Do not call a church apostate for some evil in it, but only when evil, unjudged, dominates.

3. Join any assembly of God, regardless of sect, when, on the whole, Christ dominates. The best part of every Christian is that part in which he agrees with all saints, and the poorest part is that found in his ism.

4. If no such assembly is found near by, gather a "little flock" for study, worship and work in some home or hall. God can save by few as well as by many.

But be cautious and conservative. If led of the Lord to form a new organization, your only safety under God against pious delusions, pleasing errors and fanatical schemes is a wise, devout and mature leadership of elders and deacons.

Revelations from God in Dreams.

My friend, a retired sea-captain and a Christian, tells me that one night, while on the sea, he dreamed that a ship's crew were in great suffering. Waking up from his dream, he put about the ship, tacked in different directions, surprised everybody on the vessel—they thought he was going crazy—sailed on in another direction hour after hour, and for many hours, until he came to the perishing crew and rescued them, and brought them to New York. Who conducted that dream? The God of the sea.

In 1695, a vessel went out from Spithead for West India, and ran against the ledge of rocks called the Caskets. The vessel went down, but the crew clambered up on the Caskets, to die of thirst or starvation, as they supposed. But there was a ship bound for Southampton that had the captain's son on board. This lad twice in one night dreamed that there was a crew of sailors dying on the Caskets. He told his father of his dream. The vessel came down by the Caskets in time to find and rescue those two dying men. Who conducted that dream? The God of the rocks, the God of the sea.

God has often appeared in dreams to rescue and comfort. You have known people—perhaps it is something I state in your own experience—you have seen people go to sleep with bereavements inconsolable, and they awakened in perfect resignation because of what they had seen in slumber. Dr. Cranmage, one of the most remarkable men I ever met—remarkable for benevolence and great philanthropies—at Wellington, England, showed me a house where the Lord had appeared in a wonderful dream to a poor woman. The woman was rheumatic, sick, poor to the last point of destitution. She was waited on and cared for by another poor woman, her only attendant. Word came to her one day that this poor woman had died, and the invalid of whom I am speaking lay helplessly upon the couch, wondering what would become of her. In that mood she fell asleep. In her sleep she said the Angel of the Lord appeared, and took her into the open air, and pointed in one direction, and there were mountains of bread, and pointed in another direction, and there were mountains of butter, and in another direction, and there were mountains of all kinds of worldly supply. The Angel of the Lord said to her: "Woman, all these mountains belong to your Father, and do you think that He will let you, his child, hunger and die?" Dr. Cranmage [illegible], by some Divine impulse he went into [illegible] home, over the suffering there, and administered unto it, caring for her all the way through. Do you tell me that that dream was woven out of earthly anodynes? Was that the phantasmagoria of a diseased brain? No; it was an all sympathetic God addressing a poor woman through a dream.

Furthermore, I have to say, that there are people in this house who were converted to God through a dream. John Newton, the fame of whose piety fills all Christendom, while a profligate sailor on shipboard, in his dream, thought that a being approached him and gave him a very beautiful ring, and put it upon his finger, and said to him: "As long as you wear that ring, you will be prospered; if you lose that ring you will be ruined." In the same dream another personage appeared, and by a strange infatuation persuaded John Newton to throw that ring overboard, and it sank into the sea. Then the mountains in sight were full of fire, and the air was lurid with consuming wrath. While John Newton was repenting of his folly in having thrown overboard the treasure, another personage came through the dream, and told John Newton he would plunge into the sea and bring the ring up if he desired it. He plunged into the sea and brought it up, and said to John Newton: "Here is that gem, but I think I will keep it for you, lest you lose it again;" John Newton consented, and all the fire went out from the mountains, and all the signs of lurid wrath disappeared from the air; and John Newton said that he saw in his dream that that valuable gem was his soul, and that the being who persuaded him to throw it overboard was Satan, and that the one who plunged in and restored that gem, keeping it for him, was Christ. And that dream makes one of the most wonderful chapters in the life of that most wonderful man.—*T. DeWitt Talmage.*

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., NOVEMBER, 1897.

With this issue the MENNONITE makes its appearance in an enlarged and improved form, a fact so prominent that every reader must already have noticed it. It is the object of the management to keep abreast with the times in the publication of the MENNONITE both as to the contents as well as the appearance, in bringing intelligence from the entire field of Mennonite activities, general religious information, and miscellaneous instructive and edifying reading matter, and present it in an attractive form. This could not be done properly in the old form and hence the change. It is therefore to be hoped that the effort of the publication committee may be favored by a corresponding awakening of interest among the readers and that the bounds of the field in which the MENNONITE exerts its influence may be widened. The MENNONITE should be found in every English reading Mennonite family, especially where there are young people. Every congregation and Young People's Society should have a person appointed to furnish material of interest. Let a special effort be made in the direction of advancement and progress for the MENNONITE to its deserved continued success, the furtherance of the cause of our church and the cause of Christ in general.

§

No matter how much total abstinence from intoxicating beverages may be ridiculed, when it comes to affect their own financial interests almost everybody prefers the service of a total abstainer to that even of a moderate drinker, so called. It comes to be recognized more and more that positions of responsibility can be entrusted with safety only to those who are willing for policy's sake if not from principle to let strong drink alone. Why, even proprietors of hotels and saloons prefer barkeepers who will not drink the vile stuff which they are to pass over the bar to their customers. In the city of Boston a fireman in uniform who goes into a saloon for one glass, does so at the risk of summary dismissal from the force. "They must respect their uniform" say the men at the head of the department. And yet some ministers of the Gospel will tell you, "I go to the saloon for a glass of beer when I like. I know how to be temperate." The growing sentiment above referred to is a hopeful sign of our time. The Lord have mercy on those of his professed followers who for the sake of a little carnal gratification wilfully shut their eyes to the danger of the drink traffic and cast their influence in its favor.

§

Bro. Aaron Wiebe, a minister in the congregation at Beatrice, Neb., and some others from the same place, have gone to California intending to make that their home for the future.

Two of the old people at the Home at Frederick, have passed away to their "long home" beyond the river. Bro. George Baringer and Sister Esther Dotterer. Both of them rejoiced in the quiet restful retreat they had found for the closing days of their life here below. A gloom of sadness was cast over the little family at the Home when in such quck succession, only a week apart, two of their number were taken from them. In the short time of their living together, ties of kinship had been formed, the breaking of which gave pain. The number in the family will be restored when Mr. and Mrs. John Roth, of Philadelphia, who have been admitted will take up their abode there, about the 1st of November.

§

In the Alexanderwohl congregation, Kansas, in which there are several Sunday-schools, the workers in these schools hold quarterly conferences at which the interests and needs of the schools are considered. A similar arrangement is found in the Swamp district, Pa., in which occasional institutes are held by the workers of the different schools, West Swamp, East Swamp, Flatland, and Quakertown.

§

A young people's organization has been formed in the Schwenksville Mennonite church, with the following officers: President, Harvey S. Gottshall; vice president, M. E. Nyce; secretary, Rosa Grater; chorister, Flora Allebach, and organist, Hanna Wismer.

§

In September a number of Mennonite families from Kansas and other western states went to Texas in search of new homes.

Young People's Convention, held at Trenton, Ohio, October 12, 1897.

The convention was organized with W. W. Miller as chairman and Mrs. Hornberger and Alex. Kennel secretaries. The exercises were opened with a quartet by the Trenton choir. After an appropriate selection by Noah Sprunger, the first subject,—"The principal aim of young people's societies," was presented in a paper by M. E. Dieffenbach of the society at Pulaski, Iowa. In the general discussion J. B. Baer and M. S. Moyer participated.

P. C. Suter, taking the place of C. D. Amstutz, spoke on the subject of Music as a means of edification in society meetings, and was followed by John Suter and C. H. van der Smissen.

After a song by the society of Noble, Iowa, the Wadsworth, Ohio, society was represented by Miss Miller in a well selected declamation.

Mrs. Sarah Sprunger of the Berne, Indiana, society read a paper prepared by D. J. Sprunger on, "The inner workings of young people's societies." The paper was received with considerable interest, and quite a number joined in the discussion that followed.

Mrs. A. J. Yoder, of the Goshen, Indiana, society, read an able paper on the question, "Who shall take part?" The brethren N. C. Hirschy, Val. Strubhar, and H. G. Hllebach, added remarks on the subject. After another selection by John Pletcher, of Summerfield, Illinois, and a song by the Trenton singers, a number of questions which had been referred to members of the convention, were answered.

The question—"Should members of secret societies be excluded from Christian Endeavor Societies," was answered by S. F. Sprunger. He taking a firm stand in favor of expulsion. The question "Should only church members be active members of Christian Endeavor Societies," was answered by N. C. Hirschey in the affirmative. The question, "Is it to an advantage for the society to have lady leaders," was answered by Val. Strubhar in the affirmative.

This brought the appointed program of the convention to a close. In the closing business quite a lively discussion arose on the question of future conventions. A motion was made and prevailed to accept the suggestion of the Sunday-school convention to hold the next conventions together. It was further decided that the officers selected by the Sunday school convention shall serve for both, but that there shall be separate program committees for the two interests. As a program committee on Young People's Society work, H. P. Krehbiel, Val. Strubhar, and John Tschantz were elected. This committee shall prepare a program for the second day of the convention, the first day being given to the Sunday school work.

On motion the convention extended a vote of thanks to the brethren and sisters of Trenton for their kind treatment and entertainment.

ALEX. KENNEL, Eng. Secretary.

Mennonite and Schwenkfelder Union Christian Endeavor Rally.

The Schwenkfelders and Mennonites had a very pleasant Union Christian Endeavor Rally at the Pennsylvania State Christian Endeavor Convention, held at Easton on October 6th. Notwithstanding the fact that there was no pre-arrangement for, and no pre announcement of the meeting, until two hours before it took place, the attendance was good and the exercises freely participated in. It was thought well to have a union rally of these two denominations, as the two are so closely allied both in their church and C. E. work and principles, and as the delegation of neither was so very large. The meeting was held in the First Reformed church, from 4 to 5 p. m.

Rev. A. M. Fretz was chosen chairman, and E. E. S. Johnson, clerk. Rev. O. S. Kriebel, principal of the Perkiomen Seminary, gave an address on Christian Endeavor principles. Appropriate addresses followed by E. E. S. Johnson, J. Oscar Fretz and A. M. Fretz. The registry shows the following present: J. Oscar Fretz, Agnes S. Gerhard, Alice S. Schultz, Nora S. Krauss, Rev. O. S. Kriebel, Levi Hoffman, Henry Seibert, Rev. A. M. Fretz, E. E. S. Johnson, Lizzie Hauck, Annie Berky, Ida Bunsinger, Ella Shaffer, Ella Fenstermacher, Idella Hauck, H. D. Detweiler, and Mrs. H. D. Detweiler, Besides these many visiting friends were present who failed to register.

Purity.

While travelling in a coal-mine district, I noticed how very dingy the town appeared. The coal-dust seemed to blacken buildings, trees, shrubs—everything. But as a foreman and I were walking near the mines, I noticed a beautiful white flower. Its petals were as pure as if it were blooming in a daisy field.

"What care the owner of this plant must take of it," said I, "to keep it so free from dust and dirt!"

"See here," said the foreman, and taking up a handful of coal-dust, threw it over the flower. It immediately ran off, and left the flower as stainless as before.

"It has an enamel," the foreman explained, "which prevents any dust from clinging to it. I think it must have been created for just such a place."—*Dr Cuyler.*

Eastern District Conference.

Minutes of the 98th Session of the Eastern District Conference of the Mennonite Church, held in the Flatland Mennonite Church, near Quakertown, Pa., October 4 and 5, 1897.

The first session was held on Monday evening and was devoted to the consideration of topics relating to the work of the conference. The opening services were conducted by the President of conference, A. M. Fretz. A. S. Shelly was appointed to act as secretary for the evening. J. S. Moyer read an interesting paper on the subject of "Our Conference, past, present, and future," and the other ministers present added remarks on the subject. Much encouragement and many valuable lessons for the future were drawn from the history of the fifty years that have passed. The conference has never been a large body but it has been a pioneer along various lines of progressive church work.

Tuesday morning the Conference services were conducted by W. S. Gottshall and N. B. Grubb, the latter preaching from 1 Cor. 3: 11, again making special mention of the fact that Conference has now completed fifty years of its existence.

At the roll call the following responded to their names: Ministers—A. B. Shelly, Solomon Ott, J. S. Moyer, N. B. Grubb, A. M. Fretz, W. S. Gottshall, A. S. Shelly, and S. H. Longaker. Evangelist—H. M. Clymer and Silas M. Grubb. Deacons—Peter Sell, Aaron Landis, Lewis Schleifer, James Funk, Aaron Rickert, John O Schimmel, Moses Gottshall, Peter R. Klein, Joseph B. Bechtel, and William G. Moyer.

The minutes of the 97th session were read and with a few corrections were adopted, and the forenoon session was closed.

TUESDAY 2.00 P. M.

The Conference sang hymn 134 in the English Hymnal, (this hymnal was used throughout the Conference), and A. S. Shelly led in prayer.

The Home Mission and Church Extension Committee submitted the following report:

Boyertown—Bro. Clymer's work is giving evident satisfaction, the services are generally well attended and the Sunday-school goes along as usual, regular services and teachers meeting are held once a week.

Allentown.—The services here were discontinued during July and August, but were resumed again in September, they were held every two weeks. No progress can be reported here but different arrangements ought to be made.

Pottstown.—This place remains the same as before. Services are usually well attended, W. S. Gottshall and H. M. Clymer preaching alternately; the Sunday-school has about 150 enrolled but the attendance is less than 100. Teachers meeting every week. The indications are that when business revives the church will revive also.

Germantown.—Services were held here every second Sunday of the month by Silas M. Grubb. The attendance ranged from 10 to 30 people. The United Evangelical congregation worshipping there for the last few years have now completed their new church building and moved into it the last week in September. It is desired that regular services be held in the church at least once a Sunday. It is possible that we may be able to open a Sunday-school again, as several families of our church expect to move into the locality ere long and will no doubt be very helpful in the prosecution of the work.

We wish to report also that in accordance to a resolution by the last Conference, the Committee ordained the Brethren H. M. Clymer and Silas M. Grubb as Evangelists.

N. B. GRUBB, Pres. } *Committee.*
W. S. GOTTSHALL, Sec. }
A. M. FRETZ, Treas. }

The report was accepted.

Resolved that Conference wishes that the services in Allentown be continued and that the committee arrange for future services there as best they can with the co operation of the members in Allentown and Bethlehem.

Resolved that Conference sanctions the proposition of the Home Mission Committee to have regular services at Germantown every Sunday for the next year, and that Conference appropriate $100.

The following were elected as the committee for the ensuing year: A. S. Shelly, W. S. Gottshall, and N B. Grubb.

CONFERENCE TREASURER'S REPORT.

Receipts.

Balance in hand, Oct. 1896	$433.41
From East Swamp Congregation	11.40
" Souderton "	8.31
" Souderton Christian Endeavor Society	1.00
" Philadelphia Congregation	30.96
" Hereford "	38.27
" Flatland "	10.00
" Springfield "	7.84
" West Swamp "	18.00
" Saucon "	5.59
" Bertolets "	4.00
" Rent from Germantown church	62.50
" Interest on a note	9.00
Collection at Schwenksville S. S. convention	6.92
Catechisms sold	5.10
Total	$652.30

Paid Out.

W. S. Gottshall, for service at Pottstown	$ 96.00
August Shuhart	100.00
A. B. Shelly, for Publication Committee	100.00
A. M. Fretz, for Home Mission Committee	25.00
A. B. Shelly, for Year Book calculations	10.00
	$331.00
Balance in treasury	321.30

A. S. MOYER, Treasurer.

The report was accepted.

A. S. Shelly, who was appointed at the Spring conference to receive contributions for famine stricken India and forward them to the Mennonite Home and Foreign Relief Commission at Elkhart, Indiana, reported that quite a number of congregations and individuals responded. N. B. Grubb made a statement showing that it was a wise plan to forward the money through this association and that many sufferers were relieved thereby.

The Publication Committee submitted the following financial report:—

Cr.

Balance in the treasury Oct. 6, 1896	$ 26.34
Received from Conference	100.00
" " subscriptions to Mennonite	201.85
" " Year Book	48.31
" " advertising in Year Book	16.00
" " due the business manager	44.57

Dr.

Deficit on Year Book for 1896	$ 19.71
Paid for calcclations for 1897	18.00
" " publishing Year Book of '97	58.00
" " postage " " "	4.75
" " cuts " " "	7.25
" " publishing Mennonite	252.00
" " note with interest	77.36
	$437.08 $437.07

THE MENNONITE ACCOUNT SEPERATE.

Cr.

Balance from previous year	$ 26.34
Donation from Conference	62.29
Amount of subscription received	201.85
" due the Business Manager	38.88

Dr.

Paid on note with interest	$ 77.36
" for publication and postage	252.00
	$329.36 $329.36

THE YEAR BOOK ACCOUNT.

Cr.

Appropriation from Conference	$ 37.71
Amount received for Year Books	48.31
" " " advertising	16.00
" due the Business Manager	5.69
	$107.71

Dr.

Deficit from 1869	$ 19.71
Paid for calculations for 1897	18.00
" " publishing	58.00
" " postage	4.75
" " cuts	7.25
	$107.71

The Mennonite has a net credit of $451.50 in the books in the form of outstanding subscriptions.

A. B. SHELLY, Business Manager.

The report was accepted.

The old Publication Committee, consisting of A. B. Shelly, A. S. Shelly, and S. M. Rosenberger, were re elected.

It was decided to finish the Conference business in the evening before the topics on the programme shall be taken up.

The Board of Managers of the Mennonite Home reported that the work at the Home was going along satisfactorily. The annual report was published in pamphlet form and in the English language only, the committee having the work in charge was excused from publishing the report in the German language. The work of the committee was approved by Conference.

The report of the Educational Committee was also accepted.

A. S. Shelly who was appointed a committee on By-laws to the Constitution, gave his report and produced in a classified form the Conference resolutions which had not been repealed.

Resolved that the chairman appoint a committee of three to draw up By laws to the Charter in accordance with the Resolutions of Conference, and to report at the next session of Conference, and that A. S. Shelly shall be the chairman of that committee. As the other two members of the committee the chairman appointed A. B. Shelly and M. C. Gottshall.

N. B. Grubb reported that the publication committee of the General Conference by order of the General Conference is revising the Catechism and read the changes that were proposed in the English edition.

Prof. H. W. Kriebel of Perkiomen Seminary, was then given the floor and spoke in advocacy of co operation between this conference and the Schwenkfelder conference in the cause of education.

Resolved that we greet this approach with joy and encourage the committee elected at a previous session of Conference consisting of A. B. Shelly, W. S. Gottshall, and James B. Funk, to work further in their effort to bring about the desired result.

The publication committee reported that the Year Book for 1898 was published and several of the brethren pronounced it the best yet published.

N. B. Grubb reported that the Mission in Philadelphia was in a flourishing condition and that some fruits of the same have already been reaped.

The afternoon session closed with singing hymn No. 28, and prayer by J. S. Moyer.

TUESDAY 7.45 P. M.

The Conference sang hymn No. 13, A. S. Shelly read 1 Tim. 1, and Silas M. Grubb led in prayer.

Some time was spent in considering the proposed revision of the Catechism and looking over the work of the committee.

It was decided that the next Conference shall be held in the Springfield church, and that W. S. Gottshall and Solomon Ott shall conduct the Conference services.

Conference tendered a vote of thanks to the Flatland congregation for their kind entertainment.

Silas M. Grubb read his very interesting paper on "The threatening dangers of the church. It was decided to leave the two other topics on the programme for a later session.

The session closed by singing hymn No. 434, prayer by N. B. Grubb and the benediction by the President.

A. M. FRETZ, *President.*
W. S. GOTTSHALL, *Secretary.*

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

A Gleam of Sunshine.

Along the noisy city ways,
And in the rattling city car,
On this the dreariest of days,
Perplexed with business fret and jar,

When suddenly a young sweet face
Looked on my petulance and pain
And lent it something of its grace,
And charmed it into peace again.

The day was just as bleak without,
My neighbors just as cold within,
And truth was just as full of doubt,
The world was just as full of sin,

But in the light of that young smile
The world grew pure, the heart grew warm,
And sunshine gleamed a little while
Across the darkness of the storm.

I did not care to seek her name,
I only said: "God bless thy life!
Thy sweet young face be still the same,
Or happy maid, or happy wife."

—*Phillips Brooks.*

Golden Rule Maxims.—On the Quiet Hour.

The closet is the best workshop.

*

The hour of meditation is the hour of fructification.

*

Waiting on God is time put at the highest interest.

*

In turmoil the plant hardens, but in silence it grows.

*

If you would hear God, don't interrupt.

*

"I cannot stop," said the busybody, and he stumbled into the bog. "I must stop," said the man of business, and he made him a pair of wings.

*

Is it only in so far that we can make our scholars remember and recall what we teach them that our teaching is effective? We sometimes hear or see this question answered affirmatively as if teaching were nothing more than filling the mind with a large number of facts to be at some time again all brought out from the storehouse where they were tucked away. But, certainly the term teaching has a broader sense; and when we take it in this broader sense, that of leading our pupils to a better life, and of furnishing them with means to grow in this better life, then we will not need to measure the effectiveness of our work solely by this standard. Many of the truths developed in the course of teaching a lesson may not be remembered in so many words, but nevertheless they may take their place in the structure of character which the pupil is building. This is an encouraging fact to such as often do not find the memories of their pupils as retentive as they should like to have them be; but it should also serve to deepen our sense of responsibility. We have no right to expect anything else than that all that is developed in the course of a teaching period will leave its impress somewhere. How important that all the timber which is to become a part of the great structures of the characters of our boys and girls should be sound and strong.

Infant Class Work.

[By Miss Annie Ehret, read at the Sunday-school Convention, Schwenksville, Pa., August 10, 1897.]

In treating this topic on Infant work, I shall endeavor to speak from personal observation and experience, believing as I do, that when views are thus expressed they will be of the most practical benefit. The subject which I have is confined to no particular department of the work and I shall therefore treat it in all its phases.

In the Infant Department over which I have charge, we teach our Infants, as one class, with a Superintendent to teach the lesson also to open and close the session, an assistant, and an usher, to distribute cards and papers, take collection and keep an account of the attendance, and an organist to play and lead the singing, one of the most important features in the Infant room. These constitute our aids in the class.

The lessons are the same as those taught in the main school, only that we simplify them as much as possible and use as many interesting illustrations as we can; also that we make as many personal applications as we can find and thus lead the little ones to Christ. To be successful in this, first win their confidence so that they will love you, then guide them and teach them how precious each one is to the Saviour, and by thus keeping these objects in view, work in the Infant Department will soon become a delight.

In connection with the lessou from the Quarterly teach them to be gentle, kind one to another, quiet, and attentive. This is hard work at first, but with prayer and patience it can be done. Do not expect from a child qualities you rarely find in a grown person, and never lose sight of the fact that in an Infant class you lay the foundation for a child's future life. It is true, oftentimes they will wander away from your teachings, but that which they have learned when they were pure and innocent will always come back to them in later years; *work* that they may reap some blessing and comfort from your efforts.

A life spent for the Master in the Master's cause will not be spent in vain, but to lead the little ones to the Saviour is a sacred trust and should be fully realized by all who engage in the work. One fact cannot be overlooked and that is whole-hearted and prayerful service is demanded.

With regard to the various helps in teaching, I require the children under my care to study the "Golden Text" from one Sunday to another. Their only reward is a word of commendation from their teacher and I find they take a great interest in this, for should I at any time fail to ask them to repeat the text of the previous Sunday, they always remind me of the ommission. This shows that they do not forget everything as soon as they leave the room.

We also give them picture cards each Sunday with the lesson text on, and these I find they treasure carefully, even in homes where the parents are not church-going people.

Of all work the most trying in the class is to keep an account of each scholar and know just when or why they are absent if they fail to be present for several Sundays in succession. Our roll is called every other Sunday and when their Superintendent calls at their homes to ascertain the cause of absence, it gives the scholars renewed interest in the class and pleases the parents to know we are anxious to have their children.

Our Infants are transferred into the main school when they can read fluently and not before.

To work effectually a teacher should study the lesson carefully and prayerfully, use whatever helps and notes may prove of value, but come to the class prepared to teach without notes. Careful study through the week will enable an interested person to have the lesson taught the previous Sunday, the intervening facts as well as the lesson *to be* taught, in mind clearly enough to make it prove of interest when taught.

Another feature not to be overlooked in training young souls for the Master, is the respect due God's House. Teach them to feel that they are in the Sunday-school, not to laugh and joke as some seem to think but to praise and pray. Young souls are very susceptible and so easily led, if led with a loving and sympathetic hand.

In Infant class work one needs to study the character of the children as much as possible, gain their confidence by speaking to each one as they come in or go out; teach the lesson short but to the point; impress as much as possible the leading truths of the lesson on their minds; try to speak so that even the youngest will understand, for oftentimes their attention is gained before that of the older scholars. It should not be the object of any worker to crowd the mind with verses to fill in time or perhaps simply striving to see which one can learn the greatest number regardless of understanding, but explain everything clearly even if not now thoroughly understood, for should necessity call for the use of the truth rest assured the Holy Spirit will then show the true meaning.

Do not think our work is simply mechanical; teaching that way would be neither pleasant nor profitable. Be Christ's and live with Him, then you will have a warm and loving spirit for each little one. If your life is full of love for Him, your heart will unconsciously go out in love toward them, and every word spoken will have a freshness and earnestness that will make it forcible. A few words spoken in this spirit will do more good than years spent simply teaching in an intellectual way.

Among my children I also find that singing is a great attraction for them; they love it. I always try not to teach them so long that they will become restless; however if I find that they do get restless, I let them sing; they are then very ready to listen again.

To be able to teach is truly a high art, yet no one should feel discouraged by the exhibition of unusual skill so often found in "Model Teachers," for we can improve by study, practice and observation to an extent often surprising to ourselves. In teaching a wise teacher also takes advantage of external circumstances to add interest to the work. One way of doing this is to select hymns which are linked as much as possible with the lesson of the day, for if this is done it will help the children to understand the sentiments of the lesson at the same time; it is an excellant means to impress the truths of the lesson on the mind of the child.

I also think it helpful to the teacher and a vast amount of information can be gleaned, by hearing other teachers instruct their little ones, but in such cases go only to observe the various methods, and thereby improve your own.

Reading is another valuable aid to the teacher, there is more help in reading carefully, lessons well prepared than one would think, for while doing so thoughts will come to you, and you can draw ideas from this source, afforded by no other. A good teacher should be a lover of literature, and fond of reading. One should not however do these things simply to copy; that would be unjust to ourselves. We should try to develop our own personal ideas, study the lesson independently first from text and context; and after this other teachers' plans may be usefully examined, adopting such suggestions as might improve our own without detracting from their originality. Let each exhibit the characteristics of her own mind, and work done this way will be more effective among the children than any mere copy could be.

The Pastor should also give his hearty sympathy to the class; its success will be promoted or hindered in proportion to the help he gives or withholds. Oftentimes a brief word from the Pastor to a little one in passing will be treasured for long future years. All these acts educate, for ministers and Sunday-school officers are great people in the eyes of the little folks.

In conclusion we must try to understand how the youngest feel if we would be successful in "Infant Class Work;" we must keep so young at heart that we can appreciate every childish action.

Mission Department.

EDITED BY A. B. SHELLY.

Fifty years ago there were only six native Christians in the great empire of China, now there are 5000 communicants in the small part worked by the Presbyterian Church of England alone.

§

At a recent Christian Alliance Convention at Old Orchard Beach, $71,000 in cash were received for missions and about fifty young men and women volunteered for foreign mission service.

§

In what estimation woman is held in heathen countries is shown by an Indian Proverb which runs thus: "A woman, a dog, and a walnut tree; the more they're beaten, the better they be."

§

There have been one hundred and fourteen baptisms in connection with the China Inland Mission since last Christmas, and many probationers are waiting to obey the command and follow the example of the Lord Jesus.

§

The Missionary Review of the World earnestly appeals to Rev. Dr. Simpson and his co-laborers of the Missionary Alliance to periodically publish accounts of the expenditures of the large sums of money received by them for foreign mission work, in order to avoid all suspicion of misappropriation of these funds. The appeal is but reasonable and deserves to be heeded.

*

From Arapahoe, Oklahoma.

Rev. M. M. Horsch, our missionary at Arapahoe, Oklahoma, writes September 27, 1897:

A week ago we moved into our new station. Our hearts are filled with joy and gratitude towards God, who has so graciously helped us and permitted us to finish the new building, and who has moved the hearts of our mission friends to remember us with their prayers and gifts. In looking over our missionfield we find a dark heathenism staring at us from all sides. Yet on the other hand we are also permitted to observe that the Lord accompanies our feeble efforts by His grace. A deep desire after the truth is perceptible with some. We have the confidence that some of the younger Indians will ere long accept the Savior. Although the work is a hard and trying one in the beginning, yet we can labor with cheerfulness, knowing that the work in which we stand belongs to the Lord.

An important branch of our work is the meetings held with the Indians on the Lord's day. After having visited them during the week and having learned their peculiar needs and discovered their bulwarks behind which they are entrenched against the truth, it is well to have them come together on Sunday and then to speak to them in a manner so as to adapt one's self to these their particular needs and prejudices. Many a one has in this manner been made to feel the power of the truth, so that we at times feared they would not come again. But they did come again and have been coming ever since. This fills our hearts with joy and gratitude.

As these meetings are generally well attended, having had as high a 100 persons present at one time, (yesterday we had 50 besides the children) and as they have already proved to be a blessing to the Indians, it would be a pity, and would prove deleterious to our work here if they had to be reduced or discontinued. No, this should not be the case, but on the contrary they should be permanently established. Thus far we have held these meetings in the shade of the trees, in "Shades," etc. But how shall this go after cold weather sets in? This makes us feel the necessity of having a church erected at this place. But, my dear mission friends, the secretary of the Mission Board writes me that the mission treasury is exhausted and that the erection of the new station here made it necessary to borrow some money. How shall we thus build a church? Shall the work of the Lord suffer for want of money? Has the Lord blest our church so sparingly with worldly gifts that we are obliged to let the work of the Lord go back? Who of you, my dear co-laborers in the Kingdom of God, does not feel to lay an offering upon the Altar of the Lord and thus help to build a mission church at this place? Is the Lord to take His vineyard out of our hands and give it to other husbandmen? It sometimes almost seems to us as if the Lord would do this in case we are not more earnest and active in our work.

In case we do not build a church here others will soon do so. The Dutch Reformed Church seems to be ready to begin the work almost at any time if we do not build. With them there seems to be no lack of money to build fine churches and to supply their missions with everything needful for their successful prosecution.

In case we do not build and a church is erected by others, the result will be that the Indians will be drawn away from us and they will organize a church of their own with the material with which we had hoped to form an organization. This being done we will be obliged to exclaim with sorrowing hearts, "neglected!"

The question may be asked, is it not possible to hold these people without a church building? Under different circumstances this might possibly be the case. If no church buildings were erected and no organized services offered them by others. But as things are a church building on our part seems to be indispensible if the Indians are not to be drawn away from us. Our object is not to prevent others from building churches and organizing congregations. We have, by the grace of God, learned to pray: "Lord, thy will be done. Guide thy work in which we are engaged according to thy holy will, and all will serve a blessed and happy end." But in order to draw the Indians and to gain and hold them for Christ and His Church, the time seems to have come when church buildings for their use must be erected.

The Lord grant that this new station may be a light, the rays of which may penetrate the heathen darkness with which it is surrounded, and by which many souls may be brought to the light of life. The Lord's will be done!

With sincere greetings to all who love the kingdom of God and its coming, your humble brother and co-laborer in the Lord's vineyard.

M. M. HORSCH.

*

Encouragements and Discouragements.

All of us have to experience many discouragements in life. And were it not that we at times were permitted to experience some encouraging features as well, we would lose all courage and all hope for the future. This is, no doubt, with no one in a greater measure the case than with those who are engaged in mission work among the heathen, trying to win them for Christ. That these meet with many sore discouragements is evident. But by the grace of God they are permitted to experience also many things of a more encouraging nature, by which their courage and their hope for the future are strengthened and increased. Thus one of the teachers at one of our Indian mission schools writes: "When it gives us much joy to learn that some of our pupils are holding prayermeetings among themselves, it is on the other hand humiliating to hear how others of them fall into sin, and frequently into those sins against which they had been earnestly and repeatedly warned, so that it almost seems as if they were doing it in defiance of our warning. But we so easily forget, that we are all poor, weak and frail beings, and that we, who are Christians, oftentimes do things that are not pleasing to God. What can we therefore expect of those who do not yet possess Christ, and who from their childhood have not heard nor seen anything better?"

Our workers at Cantonment were greatly encouraged in their work of late by the addition of a number of new converts. Brother R. Petter writes on June 31st: "For three weeks we are now again here upon our missionfield. We have taken up our work again. Although we were not permitted to do much work here during the past quarter, yet has the work been continued by others. Immediately after our arrival here we were told that on the coming Sunday I should baptize several of the pupils of our school. And it thus became my joyful privilege to baptize four young Indians and receive them as members of Christ's Church. These are some of the fruits of the faithful labors of our school workers. I am convinced that Bro. Horsch's work among the older Indians has been accompanied by the blessing from above. Many of the Indians have become much more friendly towards the Gospel than they were before, and at least one of them is almost persuaded to become a Christian. He on this account is exposed to many trials and temptations. His wife and children are much afflicted with sickness. Thus the Indians tell him: 'Don't you see, how the gods punish and afflict you; and how the God of the white people denies you his help?' This Indian had about 40 acres planted and sown with corn, oats, potatoes, and vegetables. Everything grew nicely. But three weeks ago a hail storm, which passed through here, destroyed everything for him, while the fields of his heathen neighbors were spared. Then the Indians in a jeering manner told him: 'What good does your piety now do you? Why does the God of the white people not help and protect you?' The poor Indian came and opened his heart to me. He said, 'I do not mind the derisions of my people, I know them and do not fear them; but the voices within my heart which tell me I should again pray to the gods and every thing would be right, annoy me.' I have spoken with him on several occasions since and I entertain the hope that he will ere long become a true Christian.

The priests are becoming more earnest in defending their religion. They say, the Great Spirit has given the Indians ways of their own, a particular religion, and a particular complexion! 'See,' said an old Indian to me, 'God wants to have order among his children, he has created some of them black and they can not become white; they have their peculiarities and their peculiar customs! Others he created white and they can not become black, and their ways and customs are different from those of the black people! Us he has created red, why should we absolutely wish to become white? Shall I take a brush and soap and wash away the color of my skin? If I would begin with the morning star and wash and scrub, and scrub and wash till noon! Let see! would my skin be white! No, not yet. Rub, scrub and wash till evening! Will it be white then? No, no, it will remain red, because the Great Spirit has created it so.' I told him as long as you are rubbing your skin it will remain red, but let the Creator, the Great Spirit rub and wash it, do you not believe that He could change it?' He said, 'Yes, He could do it.' I then told him that God did not require of the Indians to change their complexion, but He desired that their wicked hearts be changed and made clean. 'Your heart must be scrubbed and washed, but soap and water will not change it, but only the Savior of sinners through whom all men must be saved.' The old Indian sat still for a while without bringing forth any further arguments in defense of their religion, and then went away in a meditating mood."

Truly encouragements and discouragements go hand in hand with each other upon the missionfields. But the greatest encouragement is consciousness, that the work is the Lord's and that the success of the work is not dependent upon our strength or our weakness, but upon the blessing of Him in whose service we are engaged and who can abundantly bless the labors of His servants, and in whose strength we can overcome all obstacles and hinderances. Therefore let us never be discouraged nor dismayed, being assured that our labor is not in vain in the Lord.

*

It is stated that about three hundred delegates attended a recent Convention of Charities and Correction in Toronto. They were for the most part representatives of various institutions of a philanthropic and reformatory character in the United States. They were men and women of intellect, experience, and convictions, and in their deliberations and discussions they sought to solve problems closely connected with the betterment of society. But there was in general a complete ignoring of the Gospel of Christ as the only true regenerator.

General Church Intelligence.

There are seven different branches of the Methodist Church existing in our country, having a total membership of 5,961,927. Of Baptists there are nineteen different bodies with an aggregate membership of 5,404,024.

The Reformed Church of America is, during the present year, celebrating the sesqui-centennial of its existence in this country. Services appropriate to the occasion are held in many of the Reformed churches throughout the land.

The Publication Board of the Evangelical Association held its annual meeting in Cleveland, Ohio, beginning on October 5th. The publication work of this branch of Christ's Church seems to be in a prosperous and flourishing condition, netting the Church a large profit annually.

The General Coucil of the Lutheran Church of North America convened to its twenty-sixth session at Erie, Pa., on October 14th. The following Lutheran bodies, which compose the General Council, were represented by ministerial and lay delegates: Pennsylvania Synod, New York Ministerium, Pittsburg Synod, Ev. Luth. District Synod of Ohio, Augustana Synod, Canada Synod, Chicago Synod, English Ev. Luth. Synod of the Northwest, German Ev. Luth. Synod of Manitoba and the Northwestern Territories.

A large and enthusiastic Jewish Conference was held some time ago at Basle, Europe, in the interest of Jewish emigration to and settlement in Palestine. About 4000 colonists are already settled upon 18 settlements in different parts of the country. There are about 9,000,000 of Jews scattered over the world, and although those most zealous in the movement do not expect anything like a general emigration, yet they entertain the hope that a sufficient number of Jews will return to Palestine so as to again establish a Jewish State.

The Unitarian Church held its bi-anuual National Conference at Saratoga, N. Y., beginning September 21st. Senator Hoar was elected president. In his opening address he remarked that the Unitarian churches were not as free in contributing for church and benevolent purposes as they should be. He said that the sixteen Congregational churches of his native town, Worcester, Mass., contributed more for mission purposes than all the Unitarian churches combined. He thought that their ministers should devote themselves more to church work and spend less time in literary work, etc.

The Chicago University and the Northwestern University at Evanston, Ill., have both made increased provisions for the study of the German language. The former of these universities has engaged six different instructors in German for the coming year. At the latter institution three of its professors are engaged exclusively in giving instruction in the German language and in German literature. Other American universities are making similar efforts to impart a more perfect and a more extensive knowledge of German to those who conclude a regular course of study at them.

The question of admitting female delegates to the General Conference is still agitating the M. E. Church. At a former ballot taken on the question, by the different Conferences, 7502 affirmative and 2606 negative votes were cast. But as the constitution of the Church requires a three-fourth affirmative vote to make a change in the discipline, the thing lacked 79 votes to carry it through. Since then a second ballot was taken with the following result: 7455 affirmative and 3636 negative votes. The affirmative votes are thus this time 863 short of carrying the measure through. Yet this latter vote does not seem to satisfy the agitators in the movement and new troubles are apparently imminent.

Marriages.

ROOT—SHUHART.—On August 11, 1897, in Philadelphia, Pa., by N. B. Grubb, Harry B. Root, to Miss Henrietta Shuhart, both of Philadelphia.

LYMAN—PENNEPACKER.—On September 9, 1897, at Wadsworth, Ohio, by N. C. Hirschey, Dr. C. N. Lyman and Jennie Pennepacker, at the former's home.

MARTIN—EHRET.—On September 21, 1897, in Philadelphia, Pa., at the home of the bride's parents, by N. B. Grubb, Abram B. Martin, of Darby, Pa., to Miss Annie B. Ehret, daughter of Landolin and Barbara Ehret, of Philadelphia.

WIGGINS—COLLINS.—On September 22, 1897, at the residence of N. B. Grubb, in Philadelphia, Pa., John R. Wiggins to Miss Mary Ann Collins, both of Philadelphia.

GOERZ—MOLL.—On September 29, 1897, at the home of the bride's parents, in Philadelphia, Pa., by N. B. Grubb, John H. Goerz, of New York, son of the Rev. David Goerz, of Newton, Kansas, to Miss Margaretta Elvine Moll, of Philadelphia.

GREASER—HENDRICKS.—On October 2, 1897, in Souderton, Pa., by A. M. Fretz, Frank J. Greaser and Ida S. Hendricks.

MAYBERRY—HUNSBERGER.—On October 2, 1897, at Schwenksville, Pa., by W. S. Gottshall, John Mayberry, of Belfry, Pa., to Susan Hunsberger, of Creamery, Pa.

DAUS—HOFFMAN.—On October 6, 1897, in Philadelphia, at the residence of the bride's Grandmother, Mrs. Ehst, by N. B. Grubb, Gaston Daus, formerly of France, to Miss Lizzie E. Hoffman, formerly of Reading, now both of Philadelphia.

STINGER—WEIDNER.—On October 11, 1897, in Philadelphia, Pa., by N. B. Grubb, George R. Stinger to Miss Sophia L. Weidner, both of Philadelphia.

BAUMAN—MOYER.—On October 12, 1897, at the home of the bride near Schultzville, Pa., by A. S. Shelly, Franklin C. Bauman and Annie M. Moyer.

STOUT—KLINE.—On October 23, 1897, at Schwenksville, Pa., by W. S. Gottshall, Addison Stout, of Schwenksville, and Emma Kline, of Towamencin, Pa.

Deaths.

GIVENS.—On August 10, 1897, at his home in Rittenhousetown, Germantown, from the effects of a stroke, Thomas Givens, aged 68 years. Funeral services by N. B. Grubb. Interment was made in Ivy Hill cemetery. Brother Givens was a man highly honored, and a devoted husband and father, and one of the old and honored members of the old Germantown Congregation. He leaves a widow and one daughter. Mrs. Givens, who survives, is a direct descendent of the seventh generation of Wilhelm Ritenhausing, who built the first paper mill in America, on the banks of the Wissahicker, within a stones throw of her present residence. This was also the Ritenhouse who was the first Mennonite Bishop in America.

GOHL.—On September 11, 1897, in Philadelphia, Pa., Frederick Gohl, aged 58 yrs., 8 mos. and 29 days. Funeral services by N. B. Grubb. Interment in the Northwood cemetery.

BARNDT.—On September 16, 1897, in Souderton, Pa., Benjamin C. Barndt, aged 45 yrs., 8 mos. and 20 days. Interment on the 22d at the Indian Creek Reformed church. Services at the house by Revs. J. Kehm and A. M. Fretz, at the church by Revs. Fetter and Luckenbill.

SHOEMAKER.—On September 23, 1897, at the residence of her husband, Martha Eaton Shoemaker, wife of Dr. John L. Shoemaker, aged 63 yrs., 10 mos. Funeral services by N. B. Grubb. Interment in Monument cemetery, Philadelphia.

ESCHBACH.—On October 2, 1897, in Milford, Bucks county, Pa., Sarah Eschbach, *nee* Moyer, widow of the late Henry Eschbach, aged 87 yrs., 4 mos. and 4 days. Funeral services were held at the house of mourning on Wednesday evening October 6th. The following morning her remains were conveyed to the Mennonite graveyard at Bally, Berks county, Pa., where interment was made by the side of the remains of her husband, who had preceded her to eternity 31 years ago. Funeral services were conducted both at the house and in the Hereford Meetinghouse at Bally, by A. B. Shelly, assisted by A. S. Shelly.

BARINGER.—On October 5, 1897, at the Mennonite Home, Frederick, Pa., George Baringer, aged 80 yrs., 8 mos. and 23 days. Interment on the 8th in Green Mount Cemetery, Philadelphia. Funeral services at the Home by W. S. Gottshall, and at 3215 Frankfort Ave., Philadelphia, by N. B. Grubb.

BAUMAN.—On October 6, 1897, in Pottstown, Pa., Jacob E. Bauman, aged 59 yrs., 6 mos. and 24 days. On the 9th the remains were laid to rest in the Old Mennonite cemetery at Balley, Pa. The bereaved widow with two sons and three daughters mourn the loss of a beloved husband and father. Funeral services by Andrew Mack and A. S. Shelly.

SCHANTZ.—On October 7, 1897, at Hosensack, Pa., Mrs. Elizabeth Schantz, widow of Henry Schantz, aged 80 yrs., 11 mos. and 23 days. Interment on the 13th in the Zionsville Mennonite cemetery. Funeral services by A. S. Shelly assisted by A. B. Shelly and J. S. Moyer. Deceased was the mother of seven children of whom two sons and one daughter survive. She was from her younger years a consistent member of the church. Text, Ps. 122: 1-2.

DOTTERER.—On October 13, 1897, at the Mennonite Home, Frederick, Pa., Esther Dotterer, aged 64 yrs., 6 mos. and 23 days. Services at the Home by W. S. Gottshall and at Montgomery Cemetery Norristown by N. B. Grubb.

CLYMER.—On October 15, 1897, at Lansdale, at the home of her daughter, Mrs. J. Blumm, of paralysis, Nancy (Snyder) Clymer, widow of the late John Clymer, aged 83 yrs., 11 mos. and 4 days. Funeral services at the home of her Grand-daughter, Mrs. William Conn, of Philadelphia, on which occasion N. B. Grubb conducted the services assisted by Rev. T. W. McKinney. Interment in Laurel Hill cemetery.

HEFFELFINGER.—On October 17, 1897, near Zieglersville, Pa., Frederick Heffelfinger, aged 74 yrs., 7 mos. and 22 days. Interment at Schwenksville cemetery. Services were conducted by W.S.Gottshall.

KULP.—On October 19, 1897, at Penllyn, Pa., Caroline (Lyce) Kulp, widow of the late Abraham Kulp, aged 85 yrs., 8 mos. and 24 days. Funeral services in the Old Germantown Mennonite church on the 23th by N. B. Grubb. Interment in the adjoining cemetery.

Contributions.

For Publication Fund.

From B. F. Welty, Newton Kan., $2.00; I. A. Sommer, Berne, Ind., $16.66.

MENNONITE BOOK CONCERN.

For Heathen Mission Treasury, received during the month of September.

From the Alexanderwohl congregation, Kansas, $18.25; a brother of the same cong. $5.00; Summerfield cong., Ill., $20.00; Halstead cong., Kan. $14.15; Lizzie Stauffer, Ia., $5.00; H. Feldman, Ia., $1.00; Springfield cong., Pa., $15.42; West Zion cong., Kan., $30.25; Johann Waltner, S. Dak., $50.00; Canton, Ohio, cong., $10.00; Salem cong., Dalton, Ohio, $9.10; Garden Township cong., Kan., $10.00; Gerhard Barker, Okla., $2.00; First Menn. cong., Phila., Pa., $20.00; M. E. Darlinger, Peabody, Kan., $5.00; John Linscheid, Kan., $5.00; D. A. Haury, Bethel college, $25.00; Miss Krehbiel, Donnellson, Ia., $5.00; a brother from the Hoffnungau cong., Kan., on his 70th birthday, $70.00.

GUSTAV HARDET, Treasurer.

Mennonite Year Book FOR 1898.

The Mennonite Year Book and Almanac for 1898, has just left the press and is now ready for distribution. Like its former editions it contains besides the Almanac a table of daily Bible Readings, a complete list of the International Sunday School Lessons for 1898, with a list of the Gospels and Epistles selected for every Sunday throughout the church year. The reading matter consists of biographical sketches of Hans Denk and Gerhard Roosen, historical sketches of Conferences and Churches, lists of Mission Societies, Circles and Young People's Organizations, etc., etc. In addition to this it contains a complete list of Mennonite ministers in America as far as they could be ascertained. This list, arranged in alphabetical order, contains the names and addresses of upwards of 1100 Mennonite and Amish ministers. The book is nicely illustrated with a number of fine cuts. Orders for books will be filled, *free of postage*, at the following rates:

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The MENNONITE is entered in the Quakertown Postoffice as second-class mail matter.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIII. No. 3. Quakertown, Pa., December, 1897. Whole No. 147.

The Thinning Ranks.

The day grows lonelier; the air
Is chiller than it used to be.
We hear about us everywhere
The haunting chords of memory.
Dear faces once that made our joy
Have vanished from the sweet home band;
Dear tasks that were our loved employ
Have dropped from out our loosened hand.

Familiar names in childhood given
None call us by, save those in heaven.
We cannot talk with later friends
Of those old times to which love lends
Such mystic haze of soft regret;
We would not, if we could, forget
The sweetness of the by-gone hours,
So priceless are love's faded flowers;
But lonelier grows the waning day,
And much we miss upon the way.
Our comrades who have heard the call
That soon or late must summon all.

Ah, well! the day grows lonelier here.
Thank God, it doth not yet appear
What thrill of perfect bliss awaits
Those who pass on within the gates.
O, dear ones who have left my side,
And passed beyond the swelling tide,
I know that you will meet me when
I too shall leave these ranks of men
And find the glorious company
Of saints from sin forever free;
Of angels who do always see
The face of Christ, and ever stand
Serene and strong at God's right hand.

The day grows lonelier, the air
Hath waftings strangely keen and cold,
But woven in, O glad, O rare,
What love notes from the hills of gold!
Dear crowding faces gathered there,
Dear blessed tasks that wait our hand,
What joy, what pleasure shall we share,
Safe anchored in the one home-land!

Close up, O comrades, close the ranks;
Press onward, waste no fleeting hour!
Beyond the outworks, lo! the banks
Of that full tide where life hath power,
And Satan lieth mute,
And sin is killed, even at the root.
Close up, close fast the wavering line,
Ye who are led by One divine.
The day grows lonelier apace,
But heaven shall be our trysting place.

—by MARGARET E. SANGSTER, in *The Congregationalist*.

Relation Between Pastor and People.

[Address of Mont. Read at the Mobile District Conference.

"How may I win souls to Christ and how induce them to remain near Him" has been the one great object of my life, especially since entering the ministry; or how may pastor and people work together in most successful harmony to the honor and glory of God?

No other position that God has visited on man is so responsible as that of Minister of the Gospel—standing as he does between God and man. A pilot on life's tempestous sea, a watchman on the walls of Zion, a counsellor in the hour of trial, a support in the time of weakness, a pillow in the hour of death. His time, his talents, his life for others. Truly of him it may be said "You are not your own." Chosen of God and consecrated to His service, and his all is sacrificed for the good of others.

His time belongs to the people. Sermons must be prepared to suit the different ages, conditions and environments of his congregation. If sermons could be dished out like rations to our convicts, the same quantity and quality without regard to individuality, sermonizing would be a much lighter task. When the pastor has chosen his text and there passes before his mental vision a panorama of little ones to be petted, weak ones to be strengthened, tired ones to be rested, wandering ones to be lured back and lost ones to be saved, he feels that indeed he is not his own. But sermonizing must not by any means take all of his time. There are sick to be visited, sorrowful ones to be comforted, pastoral calls to be made, visitors to be entertained and visits to be returned. Even during the hours that should be his hours of rest—hours when his congregation are wrapped in peaceful slumber, the pastor's burdened soul is holding before the Throne of Grace the name of this or that wandering one of his flock. No his time is not his own, neither is his heart. He knows every individual of his congregation and has studied their peculiarities. Their burdens become his burdens, their sorrows his sorrows and their disappointments his disappointments. Paul presents the picture in a beautiful light when he says, "For this cause I bow my knees unto the Father." His prayers for his people are ever ringing at his Father's throne.

The pastor's home belongs to the people. His doors must be open at all hours of the day and night, not only to his own people, but to every agent, peddler, beggar and tramp (religious tramps included). They all feel that they have a perfect right to the hospitality of the pastor's home.

Even his claims on his family, his wife and babies, the preacher must share with the people. No matter how tired or how much burdened with the care and drudgery of home [illegible duties (and of these a minister's wife generally has a double portion) she must always have a kindly smile, a word of cheer, a hearty welcome for saint and sinner—because—she is the preacher's wife. And the baby—well she must always be kept sweet and neat and clean, so that she may be hugged and kissed and tormented by every one. She is the common property of the sisterhood.

The people, having such unlimited possession of their pastor and all he might call his own, surely owe him their most faithful allegiance. They need to stand by him and uphold and encourage him in his every effort to advance the cause of Christ's Kingdom. There are times when his hands become heavy and he needs an Aaron and Hur to hold up his right hand and his left.

They owe him support by their most earnest prayer in his behalf. Oh, my friends, if you could only know how the burden is lifted and the clouds scattered when, standing between God and man, proclaiming the blessed words of life, the pastor feels in his heart that earnest prayers from consecrated hearts are winging their flight to the King of Kings for a blessing upon his servant.

That the people owe their pastor material support we have abundant Bible evidence. Jesus and His disciples left their trades and professions and lived off the people among whom they labored. Paul says in 1 Cor. 9: 14, "Even so hath the Lord ordered that they who preach the gospel should live of the gospel." Jesus says in Luke 10: 7, "The laborer is worthy his hire." The husbandman, who when evening comes takes the harness off his horse and allows him to pick up a living by the road side cannot hope to get full service from his beast, neither can he who turns out the family cow to hunt a living along by-ways and hedges, expect his family to live the year round on the richest of milk, much less can a congregation hope to get the best service from a postor who is compelled to use most of his time and energies to support himself and family.

The faithful pastor deserves to have the most tender sympathy of his people. God alone can know of the heavy burdens, the weary hours, the silent conflicts that come from within and without. Surely an occasional "God bless you" can do him no harm. "Your sermon to-day was so helpful to me," "Your words gave me much comfort," "I was strengthened by your talk to day," are cups of cold water that should not so often be withheld.

Oh, my beloved, in order that [illegible] may be "partners of blessing," an outpouring of the Spirit's power, the [illegible] aim, one in heart, one in purpose, one in sympathy —"our hopes, our aims, our fears are one"—bound together by the golden chain of Love.

A child-like confidence, a God-like earnestness, a child like devotion, a Christ-like compassion, united in time, undivided in eternity.

A most beautiful relationship of pastor and people was that which caused the birth of that beautiful hymn "Blest be the tie that binds," which was written by John Fawcett in 1772. His farewell sermon was preached near Moinsgate, in Yorkshire, six or seven wagons stood loaded with his furniture and books, and all was ready for departure.

But his loving people were heart-broken; men, women and children gathered and clung about him and his family with sad and tearful faces. Finally, overwhelmed with the sorrow of those they were leaving, Doctor Fawcett and his wife sat down on one of the packing cases and gave way to grief.

"O, John!" cried Mrs Fawcett, at last, "I cannot bear this! I know not how to go!" "Nor I, either," returned her husband, "and we will not go. The wagons shall be unloaded, and every thing put in its old place."

His people were filled with intense joy and gratitude at this determination. Doctor Fawcett at once sent a letter to London explaining the case, and then resolutely returned to his work on a salary of less than two hundred dollars a year. This hymn was written to commemorate the event.

The true relationship between pastor and people embraces all the beauties of the different relationships of the human family. The unreserved confidence that exists between husband and wife, the filial obedience of a dutiful child, the candid openheardedness of brothers and sisters and the delicate tenderness of true lovers should all be blended to make up the true postoral life.

The Kingdom of Light versus the Kingdom of Darkness; Or the Church and the Lodge.

BY A. M. FRETZ.

[Continued from November Number.]

The principle of secrecy in organizations formed for any purpose, at once arouses suspicion and strikes the mind of the thoughtful and the candid unfavorably. Our better self, if we allow it to speak, will utter a condemnation of it with the heart's unmistakable voice. The Word of God not only teaches the opposite of secrecy but forbids it. Justice and equality among men are in disagreement with this deadly principle. The poor and oppressed of earth, who, by this insurmountable barrier, are kept back from privileges of advantage and from possibilities which belong to all, denounce it; and the blood of those whose lives have gone out behind its cruel shadow, cries to us with a voice that will not be silenced, to stand firmly, and stand together against this deceitful foe. Hear our blessed Master's voice: "I spake *openly* to the world; in secret have I said nothing." When we, as workers together with him, and bearers of his name and message, step into a shadow to do the good appointed us, and which is so greatly needed at this critical juncture when the world, hoary with age and ripe in its own iniquity, is trembling on the eve of its dissolution, do we not dishonor Christ, and make a fatal mistake?

2. Lodge practice like its teachings is unchristian. Many of them rejecting the name of *Christ*, make a religion to conform to the religions of heathendom and superstition, thus virtually saying, "we will not have this man to reign over us." Giving the same hope to the Jew in his conceit, the moslem in his superstition, and the heathen in his blindness. The pastor has just performed the last rites at the grave of a departed one, words of comfort and consolation were spoken as the circumstances warranted him to do. He has committed the remains to mother earth and the spirit to God, and now he steps aside to make room for some lodge ordained chaplain or High Priest who with unholy lips and an unchristian life together with a number of his equals, and a mutilated Bible steps to the grave and performs the lodge rites and consigns the departed to the lodge above. Sacrilege, shall we call it? Can we call it anything more or less?

Our Church has the call to carry on mission work among the heathen in the western states and territories, to bring to those benighted souls the blessed light that they too may be citizens of the kingdom of light and adore in their life and in death our blessed Jesus. We know that their customs and habits and manner of life are not in harmony with the Gospel. We call them heathen. They indeed worship a "Great Spirit," but know not him whom they ignorantly worship. We bring them the Gospel, we institute Christian rites and ceremonies. We teach them to forsake these habits and follies and sins. Good; but then we begin to learn of them, we bring their customs, their names, their manner of dress, their weapons of warfare, their burial rites to our white people, to our enlightened civilizations, to our churches. But excuse me, I do not mean to say *we do*, but we see it done. We perhaps admire it; we think it is nice, we do not protest against it. Orders are instituted, they are called beneficial, religious; wigwams are built. There are hunting grounds, warpaths, pipes of peace, warriors, tomahawks, scalping knives, etc. Then when a good while injun dies, he goes to the hunting grounds above, ridiculous, blasphemous! This is one of the many forms of Baal worship, a hindrance to mission work. While the Lord Jesus was very sparing in his use of emblems, the lodgeites follow the ancient mysteries, teaching their devotees by means of emblems upon emblems and signs upon signs.

I had recently the pleasure of having a friendly chat with a minister of another denomination, one in whom I place much confidence, and whom I regard highly as an earnest and zealous servant of the Lord Jesus. In the course of our conversation, not knowing how he felt on the lodge system, but aware that in the denomination to which he belongs there were many lodgeites both in the pew and the pulpit, I ventured to ask him what he thought of the lodge system. Oh, he said, the system is hurtful to the church of Christ. He said he was induced to become a *Knight*. He paid his entrance fee and was a member one year, then finding that it is a ridiculously childish and foolish concern, he thought it was not becoming for him as a minister of the Gospel to fool away his time and talents in such a way. He spoke particularly of the childishness and foolishness of the worship and initiatory exercises. Childishness, we consider a very mild term, and if that term would cover the ridiculous thing it might be allowable, for we are well aware of the fact that not every Christian, even in our day, can stand up with the apostle and say, "When I became a man, I put away childish things." There are still many Christian who speak like a child, and understand as a child, and think as a child. But when we hear of cable-tows, and hoodwinks, and altars at which the candidate in a half-nude condition must kneel, or a coffin with a skeleton at the side of which he kneels with the Bible and cross swords, of playing murder and resurrection, and Judas betraying Christ, of blood chilling oaths and obligations, etc., etc., we feel inspired to cry out, "Sacrilege, worthy only of the kingdom of darkness." We say therefore,

3. The lodge is anti Christian in its obligation, its ridiculous initiations, and its high sounding titles. He who would recognize another man a *grand-master* must certainly have come to the level of a *grand-slave*. And if he would yet apply the appellation of *worshipful*, must certainly have sunk to the level of heathendom. But passing over this we want to dwell for a moment on the first part of this last assertion. The oaths or obligations are *un-Christian*. To swear at all is bad enough, for we believe that the teaching of Christ and his apostles is plain in reference to the taking of oaths, "Swear not at all, etc." Whatsoever is more than an affirmation is wicked. But how a Christian man or any manly man can swear or enter into any obligations to keep and to *be* and *do* according to secrets yet not revealed, and at the same time maintain his self-respect seems to be something of a problem; and yet professing Christian people will stoop to take such obligations. I hope I may be warranted in saying they do it unconsciously and without due consideration, and yet even this supposition must reflect strongly upon men who profess to be citizens of the kingdom of light and are to be a light to the world. These obligations and oaths, though they lack true official authority and sacred character, are rendered as solemn and weighty as possible with various, and in some cases horrid pains and penalties attached to them. Such oaths are supremely foolish, nay they are utterly unreasonable, nay, nay, they are, and here we need no modifying word, *un-christian*.

The triumph of truth is its openness, the triumph of error is always in its secretness. Every good cause may and should be like Christ's teaching "not in secret"; every evil cause must be concocted and carried out under cover of darkness. Blood-chilling pledges with dire imprecations are never called for in plans and works of righteousness, but when they are taken in clans and fraternities they mean fearful tragedies and vengeance when the emergency or the crises comes, and it has come again and again in the murder of John the Baptist, William Morgan, Dr. Cronin; in the crimes of the Mollie Maguires of Pa., the Ku Klux of Kentucky, the Mafia of New Orleans, and many others. Suppose a church, a division in the kingdom of light, should be organized, at the door of which stood men with drawn swords, and of which no person could become a member unless he first consented on bended knee with blindfolded eyes, to take an oath, of the purport of which he knew, and could know, nothing until it was administered to him sentence after sentence while in a helpless condition. How long would such a church be tolerated in the community. Suppose, further, that it limited its membership to persons of one sex, excluding the young, the aged, the penniless and the crippled; taking in only the able-bodied and prosperous, who were decked with barbaric trappings and marched around for public exhibition on gala days; how long would such a church be tolerated in the community? Would not its ostentatious secrecy be in itself an evidence that there was something radically wrong in its conceptions. To these suppositions, H. L. Hastings, the great anti-infidel lecturer, responds in the following words:

"The Church of Christ is doing her work in the world. There are no obligations of secrecy, no concealments, no darkened rooms nor guarded doors to hide the work she does. She feeds the hungry, she clothes the naked, she ministers to the sick, she lifts up the bowed down, she instructs the erring, she guides the perplexed, she warns the unruly, she comforts the mourner, she founds hospitals and colleges and academies and schools, she promotes reforms, she testifies against evils, she produces and disseminates wholesome literature, she scatters light and truth on every hand. Her work is open, and it shows for itself what she has done and why she does it. As compared with this, what have votaries of secretism to exhibit? Gaudy paraphernalia, pompous processions, medieval uniforms, magnificent buildings from which the public are rigorously excluded, midnight conclaves, secret grips, mysterious passwords, and a jumble of philanthropy, piety and profanity, all of which is guarded by oaths and obligations and penalties so shocking and absurd that their revelation invariably puts their votaries in a rage; and this is all. Or, if there is anything more than this, it is craft and guile, the plotting of secret mischief and the wielding of power by irresponsible despots, for objects which cannot bear the light of day."

And now in conclusion let me say, I have tried to picture the relation of the church to the lodge as I understand it. I have tried to do it with the spirit of "malice toward none, and charity for all." I have not said nor am I prepared to say what the church should do in this matter under the present existing circumstances; whether she should discipline or merely hold up the "Light" in her teaching. She should decide that for herself, with the aid of the Word and the Spirit. But I want to add a word of personal appeal. The facts so prominent must appeal to every thinking Christian. For the non-Christian, the lodge is perhaps the best he has. In his unconverted condition we blame him not for loving it. It may satisfy in part, the God implanted feeling of worship and devotion, of rites and ceremonies, of hope for the future. We blame not so much him, as the institution which beclouds him against better, spiritual influences, and manacles him against spiritual activities, and, shall I say too, the Church entrusted as she is with the light, and the power to free him, for "casting out" out her power like savorless salt, and hiding her light under a bushel. To the individual professing Christian I appeal. The evidence from within and without is so clear, when the electric current of God's all-illuming word and spirit is turned upon it that to err in this matter is barely human. I appeal with Paul: "Come out from among them and be ye separate, saith the Lord. Be ye not unequally yoked together with unbelievers." Unbelievers here, not only means those who do not believe in a "Supreme Architect," but those who deny Christ, the Light. "For what fellowship hath righteousness"—that of Christ—with unrighteousness; and what communion hath light with darkness? And what concord hath Christ with Baal, or what part hath he that believeth with an infidel; and what agreement hath the temple of God with idols? For ye are the temple of God."

For THE MENNONITE.

HOME.

BY HARVEY SHELLY.

There are a great many people longing for some grand sphere in which to serve God. They admire Paul making Felix tremble, and they only wish that they had some such grand occasion in which to preach righteousness, temperance, and judgment to come. Now the Apostle comes to us and he practically says, "I will show you a place where you can exhibit all that is grand and beautiful and glorious in Christian character; it is in the domestic circle." Let everyone learn first to show piety at home.

The fact is, we are all placed in just the position in which we can most grandly serve God. We ought not to be chiefly thoughtful about some sphere of usefulness which we may after awhile gain, but the all absorbing question with you and with me ought to be, "Lord, what wilt thou have me now and here to do?"

Home. Ask ten different men the meaning of that word and they will give you ten different definitions. To one it means love, peace, and happiness; it means plenty at the table, industry at the work-stand, intelligence at the books, devotion around the family altar.

Ask another man what home is and he will tell you it is want everywhere, no food on the table to feed the hungry mother and children, no Bible on the shelf, no family altar, and every face a picture of despair and ruin. The word home in one case means everything bright. In the other case it means everything gloomy and cheerless.

Home is a powerful test of character. Private character is often public character turned inside out. A man may receive you into his parlor with his face full of smiles, and yet his heart is cold and indifferent. There are business men who all day long are mild and courteous, genial and good-natured in their business life, keeping back their discontent until they reach home, then the dam breaks and scolding pours forth in floods. Reputation is only the shadow of character, the disposition may be as bright and warm as sunshine, and yet the life may be one spent in wickedness and entirely contrary to the will of our Heavenly Father.

Home is also a school. Old ground must be turned up with the plow and it must be harrowed and reharrowed, and then the crop will not be as large as that of new ground with less culture. Youth and childhood are new ground, and all the influence thrown over the young and tender life will surely come up in after years. Words, deeds, and example are the seeds of character, and children are very apt to be the second edition of their parents.

Home should be the brightest place on earth to charm the children to the high path of virtue and religion, to train them early to love Jesus and to bring them up in the fear and admonition of our Lord Jesus Christ.

There is yet another home in the Father's house above. There is a mansion there for everyone that doeth the will of our Father which is in Heaven. Let us see to it that our names are enrolled in the Lamb's Book of Life, so that at the end of time we may receive the crown and be gathered into our eternal home.

Philadelphia, Pa.

The Faith Life.

BY PASTOR W. J. MOSIER, BROOKLYN, N. Y.

The faith life is much misrepresented and misunderstood. It suffers at the hands of its friends, who have zeal without knowledge. It has always been unpopular and uncommon. It rebukes worldliness, unbelief and sin. It pays no premium on human wisdom, ability or progress. Negatively, it is not fanaticism. It never says to man, "Cast thyself down, for it is written, He shall give His angels charge over thee." It is not a false faith, that refuses to work, and allows dependent loved ones to suffer and starve. It does not contract debts, individually or ecclesiastically. It is not an experiment, trying God to see if He is true to His Word. It is not dependence upon means accumulated, nor the income thereof, nor a regular salary, nor even upon the free-will offerings of a people. It is not relying upon such questionable methods as skilful advertising, begging or soliciting. But, positively, it is entire and absolute dependence upon God through simple faith in His word.

The faith life in things temporal is the normal Christian life. It is the queenly life, to which the Great King cheerfully extends His golden sceptre. Some of its advantages are these:

1. It requires entire consecration to God. We cannot have faith for daily living if anything is held back from God. He cannot surrender the key of His bountiful storehouse to any who have not fully surrendered to Him.

2. The faith life pre-supposes the victorious life. One cannot offer the prayer of faith and live in sin. "If I regard iniquity in my heart, the Lord will not hear me." Even the sin of anxiety and worry finds no place in this blessed life.

3. The faith life also compels a knowledge of the Scriptures. The Word of God is the revealed will of God. We must know that will before we can pray intelligently. The Spirit never leads contrary to the Word.

4. It tests and develops faith. One who is depending upon God for daily supplies in answer to prayer will take good care of his faith. Mr. Mueller is a good example of this. He has allowed his faith to develop by exercise so that it has kept pace with the increasing needs of his magnificent work. Over seven million dollars have already been given to him in answer to prayer. Under the greatest pressure he maintains the greatest composure. His motto is, "Where anxiety begins, faith ends."

5. The faith life magnifies the heavenly citizenship. The Christian who is living it has nothing tangible or alluring to fasten him to earth; he looks and acts like a pilgrim and stranger here. The other world appears to him real and beautiful and satisfying. He says with Paul, "I have a desire to depart and be with Christ, which is far better;" but he submissively tarries, and patiently and hopefully toils until his summons comes to go to his own country.

6. The faith life magnifies the unity of all Christians. Selfishness ceases, and sectarian barriers are abolished in the heart and life of him who is walking entirely by faith. He cannot live in fellowship with God so as to bring down all needed blessing without, at the same time, in heart, living in fellowship with all God's people.

7. This life will lead to the greatest possible usefulness. Much modern Christian work may stand the test of time, but the searching fires of the judgment will consume it as so much wood, hay and stubble. But if one is living in vital touch with God, where he talks with Him as friend with friend, and lives daily and solely upon His bounty, that life is sure to tell for God in a faithless and unbelieving world. It will thrill others with life as the dead man when he touched the bones of the prophet of God. So every Christian should be true to his name, and prove that he is an anointed one, indeed. This is impossible in the fullest degree till he is fully surrendered to God, has laid all upon the altar, and is really living in all things a life of faith.

"What Doest Thou Here?"

How often is that question put still! When a Christian worker, sorely needed, deserts his post because of some unseen difficulty, or for some selfish gratification and ease, to that couch of indolence, or to that forest glade where soft breezes blow, the question comes, "What doest thou here?" When a child of God is found in the theatre, the dancing saloon, on the place of evil companionship, sitting in the seat of scorners, or walking in the way of the ungodly, again must the question come as a thunderbolt out of a clear sky, "What doest thou here?" When one endowed with great faculties digs a hole in the earth and buries the God-intrusted talent, standing idle all the day long among the loungers in the market-place, again must the inquiry ring out, "What doest thou here?"

Life is the time for doing. The world is a great workshop in which there is no room for drones. God himself worketh as the great master builder. All creatures fulfill their needful functions, from the angel that hymns God's praise to the wasp that buries a corpse. There is plent y to do—evil to put down, good to build up, doubters to be directed, prodigals to be won back, sinners to be sought. "What doest thou here?" Up, Christians, leave your caves, and do! Do not do in order to be saved; but, being saved, do!—*F. B. Meyer.*

What can righteous love do with us? It finds us in all the guilt of our sin. It may yearn to deliver and to restore, but there is one thing it can never do—never, never, never—it cannot pass by sin. It can never make light of that. And who of us could trust God's love if it did? We feel that there would be a suspicion, a fear, almost a scorn of it. We should feel that right through the throne of the universe there was a crack, and that some day all things would crash over into black and utter ruin. No, that is not the manner of His love. He brings it out, all out into the light, and in the face of heaven and earth and hell God passes sentence upon sin. Then he himself stoops to bear its sentence; to meet its dreadful penalty. Hereby perceive we the love of God, that he laid down his life for us. And now there meets us love that is righteous, and therefore free and full. Love that has nothing to conceal—nothing to be afraid of. Between us and our Father there rose that terrible fact—I have sinned. It shut us in like a prison wall. It held us as with fetters of brass. But lo! He bore our sins in his own body on the tree. Now fling back the bolts, off with the fetters.

The Mennonite.

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A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., DECEMBER, 1897.

That was a wide-awake conference held at Trenton, O., last month. There was no time wasted in quibbling over formalities or dead issues, but the key note was that of united aggressive work for the advancement of Christ's Kingdom. We note with satisfaction the advance steps taken, yet all in the spirit of charity to one another and of love to the Master. We would call attention to one of the papers read there, given in this number. Another paper on the school question is in our hands, and will appear in the next number. May the plans laid, ripen into great and blessed fruitage.

§

We would call the attention of our readers to the offer made in a supplement to this issue of the MENNONITE. Holman's Pronouncing Sunday school Teachers Bible may well be recommended as being unsurpassed by any Teachers' Bible pub'ished, and the exceeding low price at which it is offered in connection with the MENNONITE should induce many to send in their orders either for themselves or for their friends. A copy of the Teachers' Bible would be an admirable Christmas present for some relative or friend, as would also be a year's subscription to the MENNONITE. The Bible will be sent free of postage to any address desired.

§

Those of our people who have contributed to the relief fund for India famine sufferers, will be especially interested in the following extract from a letter written by a representative of the missionaries in India to the Relief commission at Elkhart. The writer is Miss Jennie Fuller of Nyack, N. Y., secretary of the Board of Foreign Missions. She says: "In the name of our dear missionaries, and of the suffering ones to whom you have ministered so loving and bountifully, I want to thank you for all the donations that have been sent us from you. I know of no denomination as a denomination that has given so liberally to the famine as our Mennonite friends, and I trust and pray that this ministry to suffering and perishing bodies may be followed by a deep missionary spirit to the souls of the heathen which are suffering from a severer famine of the word of God than their bodies are now for food. Dear Mr. Lambert's visit has been much appreciated by the missionaries in India and I think I can give you the best idea of it by quoting from one of the Indian religious papers received recently. The editer of the *Witness* says: 'Bro. George Lambert, representative of the Home and Foreign Relief Commission of the United States, left Calcutta on the 26th instant for a tour in the famine affected districts. Mr. Lambert surpervised the dispatch of a large quantity of the grain that came by the "City of Everett" in which he had special interest. His sympathetic spirit, kindly consideration of applications for assistance and willingness to help the needy to the best of his ability, have endeared him to all and will not readily be forgotten by the missionaries who have had fellowship with him in his labor of love.'"

Notes From Our Field.

Deep Run.—The fall communion services were held on October 24th. Ten new members were added to the church on this occasion, eight by the rite of baptism and two by the right hand of fellowship.

§

Souderton.—The Fall communion was observed on October 31st. There were five members added to the church on this occasion; three by baptism and two by the right hand of fellowship.

§

Schwenksville.—On Sunday, October 31st, the congregation celebrated the 50th anniversary of its organition. It was the occasion of a pleasant reunion of present and former members around the table of the Lord's Supper. Of the thirty original members only one survives. The congregation now numbers almost 200, twenty members having been admitted during the present year.

§

Philadelphia.—The work of the Sunday-school has been extended by the organizing of a "Home Class" department. The Pastor is in charge of this department. He has a number to assist him in visiting the members of the department at least once a month. The library of the school is being increased by the addition of a large number of books. The lighting of the church has recently been improved by putting in the Welsbach burners. Christmas is approaching and the school has started in the preparation for its festival on Christmas evening.

§

Swamp Charge.—Communion services were lately held in the churches constituting the Swamp charge, Flatland, East Swamp, West Swamp and Saucon. At West Swamp four young persons were baptized and received as members of the church militant.—On Saturday afternoon and evening, November 6th, a well attended and interesting Sunday School Teachers' Institute was held by members of the West Swamp, East Swamp, Quakertown and Flatland Sunday-schools, in the Flatlaud church. Interesting papers were read aud lively discussions were had on different topics connected with Sunday-school work. A brief synopsis of the proceedings will be found in the Sunday School Department of the present number of the MENNONITE. These Sunday School Teachers' Institutes which have been introduced a few years ago aud which are periodically held by the above named Sunday-schools have proved to be very pleasaut and agreeable, as well as instructive aud encouraging occasions for all Sunday-school workers attendiug them.

§

Upper Milford.—Two young persons have been admitted on the confession of their faith in God their Father, their Savior, and their Comforter. One person also was received iuto the congregation by the right haud of fellowship, on the occasion of our communion recently. One mother in Israel, who for a number of years had been sitting in the bondage of bodily weakness and disease, has been taken from the number of the church militant into the church triumphant. These and other changes, some sad and sorrowful, others joyous and encouraging, speak in unmistakable language of the conflict that is on continually, in which as we contend with sin and its consequences, we have the sure promise of final victory through him that loves us. Oh, for the grace of a whole-hearted consecration to the dear Savior, and of a consequent separation from evil in its various forms, sanctified for the Master's use! The Sunday-school will have its Christmas festival on Christmas eve (Friday evening, Dec. 24th).

Hereford.—The improved facilities in our Sunday-school department are greatly enjoyed and appreciated by the young people especially and by the older ones hardly less. May these more convenient conditions not only be enjoyed but also well improved to the increased efficiency of the work done. In order to wait for the completion of the new building the communion was postponed to the first Sunday in December, when we hope to see most or all of the members uniting in the blessed sacrament. On Saturday, December 4th, a number of young people are expecting to make public profession of their faith and receive the rite of baptism. The Christmas festival will be held on the evening of December 25th, and on Sunday, January 2, the new church is to be dedicated. May the Lord richly bless all these services to the strengthening of the believers and the conversion of sinners. The pastor recently had a pleasant visit from his former classmate and associate in the work of teaching, Prof. L. S. Shimmel, of Harrisburg. The Sunday-school received a share of the benefit of his visit in an encouraging and instructive address.

Middle District Conference.

The tenth session of the Middle District Conference was held at Trenton, Ohio, on October 7th and 8th, 1897. Most of the delegates arrived the day before. Trenton is located in the beautiful and fertile valley of the Miami river. The delegates were glad to set foot on the soil of Butler county, of which we all had heard such good reports but many of us had not seen before this time. But the greatest pleasure was to see so many friends awaiting us. As the delegates arrived on different trains during the afternoon and evening, there were plenty of friends and teams to convey all who arrived to their homes and give them a hearty welcome. Although the number of visitors was quite large, we all found splendid accommodations in the beautiful homes of the Butler county people.

The conference sessions were held at the church two miles south-west of Trenton. The building is not very large, but it seemed, that the brethren expected a large delegation, as they had attached a temporary tent to the one side of the church and they were not disappointed, as all the room was filled during a number of the sessions.

Thursday morning at an early hour the people gathered at the church from every direction; it was with great pleasure, that friends met from far and near. Such meetings give one a foretaste of the gathering where there will be no parting. At 10 o'clock the conference began with Scripture reading and prayer by the secretary, H. P. Krehbiel. The chairman, S. F. Sprunger, delivered an impressive sermon on 1 Peter 5: 1-6. God gave his blessing to this earnest sermon; for the Holy Spirit ruled during all the sessions and nothing was done by constraint, but all willingly and in love.

In organizing it appeared that the following fifteen churches were present: Bluffton, O., 15 votes; Berne, Ind., 15 votes; Bethel Mo., 5 votes; Canton, O., 3 votes; Clarence Centre, N. Y., 2 votes; Noble, Iowa, 6 votes; Niagara Falls, N. Y., 1 vote; Pulaski, Iowa, 6 votes; Salem, O., 4 votes; Stevensville, Canada. 1 vote; Summerfield, Ill., 6 votes; Trenton, O., 8 votes; Wadsworth, O, 5 votes; West Point, Iowa, 1 vote, and Zion, Ia., 5 votes.

Conference extended to each of the following ministers the privilege of one vote: J. Stucky, Danvers, Ill.; A. Werkler, Meadows, Ill.; V. Strubhar, Washington, Ill.; J. Kinsinger, Carlock, Ill.; M. Kinsinger, Washington, Ill.; J. Gingerich, Stanford, Ill.; S. Stæhly, Flanagan, Ill., and J. C. Mehl, Goshen, Ind. An invitation to take part in all discussions was extended to all present. After fixing the time for the daily sessions and hearing and adopting the report of last years meeting, the conference treasurer's report was submitted as follows:—

Received of the former treasurer	$68.08
" at conference, Noble, Iowa	5.01
Total	$73.09
Paid to H. J. Krehbiel	3.75
Balance in hand	$69.34

C. AUERNHEIMER, Treasurer.

On motion that the chair appoint an English secretary, J. H. Tschantz was appointed. A letter from the aged brother John Moser, of Bluffton, O., was read by J. B Baer. By this letter it was shown that the aged bishop has the spiritual welfare of all the churches at heart. The secretary was instructed to return by letter the greetings of conference to the brother. A letter also from Bro. J. Krehbiel of Clarence Centre, N Y., was read, expressing his regret that he could not be present on account of the illness of his son, but if he could not be with us personally he was with us in the spirit and with his prayers. The secretary was requested to reply extending the conference's sympathy to the family. Next in order was the statistical report of the different churches by H. P. Krehbiel. As the blanks for this report did not give satisfaction to all, it was resolved that M. S. Moyer, with such assistance as he might choose, should revise the blanks. Bro. Chr. Schowalter offered the closing prayer of the forenoon session.

The afternoon session opened with an impressive hymn "Praise waiteth for Thee," by the Trenton choir and prayer by Bro. J. Stucky. As two members of the program committee were absent, the chair appointed P. Suter to fill Benj. Diller's place and C. Schowalter in place C. v. d. Smissen, but as Bro. v d. Smissen arrived later in the afternoon he filled his position again. A committee on resolutions was also appointed by the chairman viz: J. F. Lehman, P. P. Lehman and D. S. Beeshy. The Evangelization Committee now read its report. The report sets forth that in December, 1896, Rev. Peter Schantz, of Illinois, at the request of the committee, visited the churches at Noble and Pulaski, Iowa, and worked there for some time and that the Lord richly blessed his work.

Having been requested by the church at Trenton to call Bro. Samuel Mosiman into the work of an evangelist, and having satisfied themselves as to the qualification of Bro. Mosiman, the committee requested the brethren S. F. Sprunger and J. C. Mehl to assist the pastor of the Trenton church in ordaining him as an evangelist. In September Bro. H. J. Krehbiel, member of the committee, visited a number of churches in central Illinois. He was permitted to remain but a short time, but not without success following his labors. Besides preaching Christ among them he gave the people a personal invitation to the conference and convention.

The committe recommends—1st. That conference do more home mission work in our district in the future. 2nd. That something substantial be done for the Mennonites at St. Louis, and if possible organize a city mission there. The report was approved and adopted. In the discussion it was plainly shown that the great need of more home mission work was generally recognized, and it was therefore resolved that the Evangelization Committee appoint a home missionary for our district, who, if possible, should visit all the churches at least once a year, and do mission work in them. The second recommendation after a lengthy discussion was referred to the committee on resolutions. The treasurer of the Evangelization Committee submitted the following report:

Cash on hand beginning of the year		$148.88
From the Berne congregation		33.48
" " Noble and Pulaski congregations		21.00
" " Summerfield cong. for St. Louis		23.55
Paid to Peter Schantz	$21.00	
" " St. Louis Mission	23.55	
In treasury October, 1897	182.36	
	$226.91	$226.91

The remainder of the afternoon session was taken up by the presentation of papers on the following two topics: 1. What shall a church do with such members who for a number of years in succession do not partake of the Lord's Supper and in general work more against than for the church, seeking to justify such conduct by the mistakes of others? by N. C. Hirschy. 2. Should or must one sacrifice his convictions or principles in order to be forebearing and tolerant toward others? by Chr. Schowalter. These topics were both ably discussed. This closed the first days work of conference.

In the evening we listened to two very earnest and practical sermons by the aged F. Zeller, of Mt. Cory, Ohio, and V. Strubhar, of Washington, Illinois.

The second day of conference was opened by J. Kinsinger reading Ps 103, and offering prayer. We next heard an interesting paper on the third topic,—The Relation between Pastor and People, by J. C. Mehl, in the English language. 4. Topic, Is it permissible to make debts in the interest of the Lord's cause? by M. S. Moyer. 5. Topic, What are some good methods to contend against evils such as drunkenness, gambling, saloons, etc.? by P. Roulet. In his absence the paper was read by C. v. d. Smissen. There was quite an interest manifested in the discussion of these topics as the time allotted to each topic was in every case fully taken up. 6. Topic, The School question. *a*. The necessity of a school, and *b*. Its possibility, by J. H. Tschantz in the English language. As this was considered a very important question, it was resolved to postpone the general discussion until the afternoon session, in order to give ample time to think over the matter and also for discussion. All the papers were requested to be published in the *Bundesbote* or MENNONITE. The remainder of the morning session was taken up by answering the following questions: 1. Is it admissible that a member of the Mennonite church act as officer of the County or Township S. S. Association? Answered by C. Schowalter in the affirmative, if the person does not neglect his other duties. 2. Which is the greater evil, fashion mania or drunkenness? Which brings more souls to ruin and how can we work against the fashion evil? Answered by N.C. Hirschy. Drunkenness is the greatest evil. Teaching the folly of fashion is a good method to work against it.

The afternoon session was opened by reading Eph. 2: 13 22, and prayer by H. G. Allebach. The first in order was the school committee's report of their second session. The report of the first session was published in the April number of the MENNONITE. The committee will also have this report published in connection with the paper on the school question. After this question was thoroughly discussed, it was resolved to elect a committee of seven, whose duty it shall be to select a location for the school; to present the matter to the churches of our district in an intelligent manner; take up subscriptions for the running expenses of the school, and present the whole matter to the next conference.

The following officers were elected for the ensuing year and the next session of conference, the latter to be held either in Central Illinois or Summerfield, one year hence: President, S. F. Sprunger; Secretary, H. P. Krehbiel; Treasurer, C. Auernheimer; Evangelization Committee, M. S. Moyer, H. J. Krehbiel, and Joel Lehman; School Committee; J. B. Baer, N. C. Hirschy, J. F. Lehman, J. H. Tschantz, C. Schowalter, C. D. Amstutz, and W. W. Miller; Program Committee, I. A. Sommer, C. v. d. Smissen, and Peter C. Suter.

The resolution committee submitted the following resolutions: 1. Resolved, that conference gratefully appreciates the work of the Summerfield church, which it has done for the Mennonites of St. Louis the past year, and again commends the work to the Evangelization Committee.

2. That praising God from whom all blessings flow, for His presence in our meetings, we also heartily thank the friends of Trenton who have so cordially and kindly entertained us and the choirs which delighted us with their music.

The ministers at Illinois expressed their gratitude to the conference by the following: We the undersigned ministers, representing the Mennonite churches of central Illinois and that of Goshen, Indiana, do hereby extend to the Middle District Conference our expression of heartfelt gratitude for the hearty invitation they gave us to attend this conference, for the brotherly love and Christian fellowship shown us, and for the kind hospitality extended to us while here. We thank the people of this conference and our Heavenly Father for the spiritual blessings we received while here. We feel assured that the work of this conference is carried on according to the will and under the guidance of our Heavenly Father, and we hope it may soon be so ordained that our churches may work hand in hand and heart in heart with this conference. Signed: J. Stucky, S, Stæhley, J. Kinsinger, M. Kinsinger, V. Strubhar, J. C. Mehl, A. Werkler, and J. Gingerich.

This finished the work of the tenth conference. The president read Psalm 133, and after singing a closing hymn, J. B. Baer offered a prayer, in which he spoke as it were from our hearts our thankfulness to our Heavenly Father who granted us the privilege to spend such a blessed time together.

J. H. TSCHANTZ, English Secretary.

Words of Encouragement.

A brother from the **State of Ohio writes to the** business manager **of the MENNONITE, "Enclosed** please find six dollars for 100 Year **Books received.** Your year book is a neat little **volume. It adds** credit to our conference work. **Our church voted to** place one into every house **connected with the** church. Allow me also to **congratulate you on the** 'step in advance' you have taken **with the MENNONITE."**

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Well, well how nice! I think was the feeling, if not really the exclamation of every reader of the MENNONITE upon receiving the November number with its enlarged form and improved new suit. The publication board is to be commended in making the change. But this change while it means increased facilities for good and activity in the work of the church and Christ's cause, also means an increase in work and expenses; and so the MENNONITE needs to double its present number of paying subscribers. That can easily be done, just think, each present subscriber send in one new subscriber during the present month. Just try it fellow-readers and let us hear the result by January, and we shall soon have another enlargement.

A. M. FRETZ.

Sunday School Statistics of the Eastern District.

Total number of Children in thirteen schools	1843
" " of Male Teachers	85
" " of Female "	72
" amount of collections	$1187.33
" number of volumes in Library in eight schools	1531

Twelve schools are held open the year round.
All the schools use International Lessons.

On account of the lateness of the reports sent in to me, I was unable to report sooner. Let every Sunday-school have the reports ready the coming year till convention meets, and have them tabulated at once.

WM. M. GEHMAN.

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

A great deal of time is lost in this world by waiting for opportunities. The idea that we are to be on the alert and watch for opportunities of usefulness and helpfulness is very generally held, but few seem to understand that it is in their power to create opportunities themselves. People as a rule wait, and by waiting their powers for usefulness are wasted, and time which might have been used to good advantage is lost. We hesitate sometimes to be aggressive in this matter for fear of being accused of forwardness or of fanaticism, but when we watch those who are at the present day mighty forces for good, and read of those who have blest the world with their usefulness in times past, we find that they did not escape such accusations. But they did not pay heed to anything so insignificant, and pressed on and made the world feel their usefulness. The opportunities which we may be able to create may be small indeed. They may be only doing a little more than is positively required of us in Sunday-school, Young People's, and Church work, or of interesting ourselves in some one who is greatly in need of either temporal or spiritual help, but all will bring a rich reward, and pave the way to greater opportunities for usefulness. Young Christian friends, let us try creating opportunities.

Unfinished.

In a small New Englaud town, many years ago, there was one house which was always pointed out to visitors, though there was nothing remarkable about its appearance. It looked to be an ordiuary, unpainted cottage, not quite completed.

Its owner had started to build it long before, after a very pretty and convenient design. As soon as the work was far enough advanced so that he could occupy the building, he moved in, and from that day he had hardly done more than repair the ravages of time. He had planned to have flower-beds in front of the house, and so plowed up the grass, but the upturued earth never had a chauce to bear anything except weeds. He set out some fruit trees during a period of uuusual ambition, but they languished and soon died for lack of care. Every spriug he made plans to shingle the roof of the porch, and plaster the walls of the wing, but death came to him one morning and found his work unfinished.

There are a great many young people who are constantly reminding us of this old New Englander with his ambitious plans, and his failure to carry them out. These yoong folks have their ambitions, too. They mean to make of their lives something great and beautiful. But somehow the years slip away and, though they have marked the beginning of many good things, they have not wituessed the accomplishing of anything of importance. Incomplete, unfinished, imperfect, is the verdict which must be passed npon all their work.

It is not enough to have a noble design before you, boys and girls, though that is essential. It is not enough to make great plans for the future, though this is a help. Day by day you must keep ou with your work, building up your character in accordance with the design before you, or else at life's close the structure will be unfinished, and you will have failed to accomplish what God wished of you.—*Sel.*

Associate with men of good quality, if you esteem your own reputation; it is better to be alone than in bad company.

Cheerfulness.

Cheerfulness, pleasantuess, a bright and sunny temper—these are some of the richest fruits of true religion. If our Christianity is worth anything at all, if it has any potent influence over our lives, if it is anything else but the feeble sentimentalism of a selfish and artificial piety, then it will make us "pleasant." It will brighten our spirits, sweeten our manners, and tame our tempers. Almost the first indication of the new life is the desire to smooth over trivial but ugly difficulties, to promote a geueral feeling of kindness and simplicity, and thus to rob life of its dullness and bitterness and monotony. And there is a certain kind of Christian effort which no committee can do, no organization can accomplish, no code of rules can help—it requires human touch. It can only be done by a smile, a welcome, a handshake.—*Fredrick A. Atkins.*

A Child's Wish.

A beautiful little story was told not long ago by a young missionary who is just leaving this country, as to how he was influenced to become a missionary.

When a child he used constantly to walk through a certain churchyard; and one of the gravestones which he passed close by, erected to the memory of a little boy eight years of age, bore the following strange inscription:

"Mother, when I grow to be a man I should like to be a missionary. But if I should die when I am still a little boy, will you put it on my tomb so that some one passing by may read it, and go instead of me?"

Through reading this incription so often there grew up in his mind this thought: "I must go in place of that little boy." And so he has been trained for the work, and will soon commence it. It was only a little boy's wish that influenced him and led him to become a missionary. Now if a wish can do so much, what may not a word and deed do? Was not this a good way to bring the Gospel to the poor heathen?—*Sel.*

The Sick Bootblack.

The rich meu who build hospitals are not the only benevolent ones. The New York shoeblacks, of whom Dr. Talmage tells this story, showed a spirit of sweet unselfishness:

"A reporter sat down on one of the City Hall beuches, and to one of the shiuers. The boy came up to his work provokingly slow, and had just begun when a larger boy shoved him aside and began the work, and the reporter reproved himas being a bully, and the boy replied: "Oh, that's all right. I am going to do it for 'im. You see he's been sick in the hospital more'n a month; so us boys turu in and give 'im a lift." "Do all the boys help him?" asked the reporter.

"Yes, sir; when they ain't got no job themselves and Jim gets one, they turn in and help 'im; for he ain't strong yet, you see.'

"'How much percentage does he give you?' asked the reporter.

"The boy replied, 'I don't keep none of it. I ain't no such sneak as that. All the boys give up what they get for the job. I'd like to catch any feller sneaking on a sick boy, I would.'

"The reporter gave him a twenty-five cent piece, and said, 'You keep ten cents for yourself, and give the rest to Jim.'

"Can't do it, sir; its his custonier. Here Jim."' —*Unknown.*

Quiet in God.

BY ELIZABETH T. LARKIN.

Quiet in God! How beautiful to be
Settled and calm and rested, Lord, in thee.
Amid earth's fret and jar and empty noise,
Its fleeting pleasures and tumultuous joys,
Quiet in God.

Quiet in God! How calm, how sweet, how deep,
When He who loves gives his beloved sleep;
Quiet when, in the hush of early morn,
The soul on wings of prayer to heaven is borne,
Quiet in God.

Quiet in God, in sickness or in health,
In days of poverty or days of wealth,
In days when all around is bright and glad,
In days when dark clouds lower and all is sad;
Quiet in God.

Quiet in God! In Him whose name is Love,
Whose sweet peace broodeth like a heavenly dove
O'er all the heart, and gives such perfect rest
That whatsoe'er He sends is good and blest.
Quiet in God.

Quiet in God, when life looks long and bright,
Or when the end seems near though hid from sight;
Quiet because His sweet peace reigns within
Whose blood so precious cleanseth from all sin.
Quiet in God.

—*Times of Refreshing.*

Sunday School Teachers' Institute.

The second teachers' institute of the present year held by representatives of the West Swamp, East Swamp, Flatland, and Quakertown schools, took place at the Flatland church, in Lower Richland, on the afternoon and evening of November 6. Daniel M. Landis acted as leader of the exercises, and Miss Flora Fellman as secretary. The following programme was carried out:

AFTERNOON SESSION.

Opening Devotional Exercises.
FIRST TOPIC.—"The Teacher's Deportment and Duties Outside of the Sunday-school Sessions"
MRS. ADELINE STAUFFER.
SECOND TOPIC.—"What Improvements on Our Present Methods of Sunday-school Work Can Be Made."
ENOS ROSENBERGER.
Answering and Discussion of Questions.

EVENING SESSION.

Praise Service.
FIRST TOPIC.—"What Apparatuses and Conveniences are Necessary in Good Sunday-school Teaching, and What are the Teachers to Do Who Have Not the Advantage of Such?"
FRANK BEAN.
SECOND TOPIC.—Schwenksville Convention Echoes.
D. M. LANDIS.
S. M. ROSENBERGER.
Answering and Discussion of Questions.
Closing Exercises and Adjournment.

We preseut to our readers the principal points brought out in the different papers.

I. Every teacher should be a Christian, and if the teacher is a Christian, his deportment will be, both in and out of the Sunday-school as becomes his profession. A teacher's influence upon his pupils is determined quite as much by his daily walk and conversation in the world as by his teachings in the class. Young people are inclined to learn more by example than by precept; therefore they need a teacher that practices what he teaches. A teacher should gently reprove his pupils when they fall into the tempter's snare. He should try to find out their peculiar besetting sins and to know what is yet lacking to make them more perfect. The principal duty of the teacher is to live an earnest, consistent, consecrated life. He should prepare his lesson well, and attend teachers' meeting if possible.

II. If possible, the pastor should be present at every session of the school. Better attendance on the part of the teachers will promote better attendance on the part of the scholars. Every teacher should pleasantly greet the pupils when they arrive, and, if they are sick should visit them. The lesson for the following Sabbath should receive a short explanation. Have better libraries and better attendance at teachers' meetings. Have more worshipping in opening and closing, more singing. Train the scholars from childhood to take part, and make improvements right along, as it will help to build up the church.

III. The first and leading piece of apparatus is the Holy Bible. In preparing the lessons the Bible should have first place and the helps second. Maps and blackboards are very helpful. Illustrations help to deepen impressions. Charts are very useful, especially in primary work. Separate class rooms are excellent if they can be had. We should always try to associate ourselves with our pupils in purpose, love, and spirit. The school room should be made pleasant so that it will seem like home to the scholars.

Mission Department.

EDITED BY A. B. SHELLY.

Brother Samuel Mosiman from Trenton, Ohio, who has taken a course at Wittemburg College, and who of late has been attending Moody's Training School at Chicago, has been called by the Mission Board as a worker in our Indiau mission in Oklahoma. Brother Mosiman will for the present assist in our mission school at Cantonment, while at the same time he will try to acquire some knowledge of the Cheyenne language, with the view of doing mission work among this tribe in the near future.

§

Brother J. A. Funk, missionary among the Arapahoes, writes as follows of the heathendom existing among these Indians: "Formerly these Indians always professed to pray to the Great Father only. But I now find that this is by no means the case. They make their prayers to heaven, to the earth, the sun, the moon, the morning star, and besides these to many other objects which their minds are not able to comprehend. All these they call father, except the earth which they term mother. It seems they have but little to do with the 'Great Spirit.'"

§

Brother G. A. Linschied, teacher of our Mission school at Cantonment, writes of the great anxiety of the Indians to send their childreu to school. They seem to be unable to comprehend why not all their children are allowed to come; and why, if our accommodations are not sufficient to receive them all, the mission does not provide more room for them. Some years ago this was quite the reverse. It then held hard to have our schools filled with pupils. And now they are filled to ther fullest extent and yet quite a number had to be refused admittance on account for want of room. It is hard to decide which is to be the more deplored. It is both gratifying and encouraging to observe the increased willingness on the part of the Indians to send their children to school, as well as their preference for the mission schools to the government schools. Yet it is a cause of sadness and regret that not all who desire to come can be accomodated and that many must be refused admission to our schools.

§

Paul the greatest and most zealous heathen missionary the world ever saw, met with many discouragments in his labors. The greatest of these he received from his own brethren according to the flesh, the Jews. Writing to the Romans he says, "my hearts desire and prayer to God for Israel is that they might be saved." How this his hearts desire was frustrated is evident from the way his people received and treated the Gospel preached by him. But few of his own nation accepted the Gospel. And even of the gentiles, to whom he turned after the Jews had rejected the Gospel, comparatively few were willing to believe his preaching. Yet was he not dismayed but labored on faithfully, knowing that the Lord, whom he served, would not reward him according to the amount of success he had in his work, but according to the amount of faithfulness shown in the work. This is to be *our* encouragement in the work of the Lord, both at home and abroad.

§

The *Lutheran Herald* writing of heathen Missionwork within the Lutheran Church says: "The heathen missionwork of the Lutherans dates from the sixteenth century. During the year 1559 Gustav Wasa, king of Sweden, established a mission among the Laplanders, living in the northern territory of his country. This mission was continued by Gustav Adolph. In 1605 Frederick IV, king of Denmark, started a Lutheran mission at Frankebar, in his East India possessions, where men like Ziegenbalg and Schwartz labored with success. In the year 1721, Hans Egede, a Lutheran minister of Norway, constrained by the love of Christ, went to Greenland to work as a missionary among the natives of this inhospitable country." Speaking of the missionwork of the Church at present, the *Herald* adds, "although much has been done by the Lutheran Church in Foreign Missionwork, especially during the last few years, yet not near enough has been done in this the work commanded by our Lord. When we observe what the Catholic and the Reformed Churches are doing for Foreign Missions as well as the sects which have gone forth from the latter (especially in England and America) it should prove an incentive for us Lutherans to awaken and exercise a greater amount of earnestness in the preaching of the Gospel and the administering of the ordinances of God according to the teachings of God's Word, not only at home but also among foreign nations. It is indeed a sad and sorrowful state of affairs that the comparatively small mission of the General Council among the Telugus in India can not be extended for want of the necessary funds."

§

The Moravian Church, with a membership of 23,614, contributed during the year 1896, $404,282.50 for missions; an average of $17.12 per member. If all the different churches would contribute at the same rate a great deal more could be done in spreading the Gospel among the nations without having to contend with mission debts and empty treasurics. The amount paid per member in the Moravian Church, as given above, is however far in excess from what we, to our knowledge, find it in any other existent church body.

A New Missionary Movement.

A short time ago, in one of the class rooms of Brown University, there was born a missionary movement which may revolutionize the methods of Christianizing the world. It is a return to the way the Apostle Paul walked. It is a plan for establishing colonies of consecrated Christians in all mission fields, who will preach the gospel and earn their daily bread at the same time. They will preach by their lives, as well as their lips. Their aim will be to teach first, love to God and neighbor, and second, civilization in its highest forms. They will live by faith, work with their might, and expect the Holy Ghost to regenerate the hearts of their hearers.

The new movement had its origin in the mind of Mr. Eben Creighton, who graduated this year at Brown University. He is now beginning a three-years' theological course in Boston. After completing this, he will lead the first band to South Africa, where they will engage in wool-growing.

Mr. Creighton has outlined the policy and principles of the plan as follows:

"God has inspired some hearts in these latter days of the nineteenth century, with an earnest yearning to return to the apostolic simplicity of Christian faith and work—and this especially in the matter of missions. A few young men gathered in one of the rooms of Brown University, on the evening of April 24, to discuss freely a new plan for the prosecution of missionary work in the coming century. Most of those who met had been led some time before to see and realize the practical failure of the present business methods used in carrying out the Lord's world-wide purpose, and were made to feel that the nations can only be successfully evangelized by a revival of the spirit of faith and prayer in all the conduct of God's business. With this principle in mind, a new movement, if the Lord be willing, will be inaugurated in the spring of 1900. The country to be reached is Africa. The key to the Dark Continent is undoubtedly its southern end, and here, by the grace of God, a missionary colony will be established. It will be inter-denominational and self-supporting.

"South Africa is an extremely fertile soil, and the sheep-raising industry is attended with fair profit. There seems to be no reason why a colony of missionaries may not depend upon the bounty of God for their self support, and thus be absolutely independent of all Boards and human agencies. Paul, making tents that he might maintain himself and come under obligation to no one, sets a notable example how a missionary, zealonsly affected, can work and preach, and yet the cause of Christ rather gain thereby than suffer ill.

"The purpose of the mission is two-fold: first, to exalt the name of our God by furnishing a living witness of His power and willingness to answer prayer and to honor the principle of faith wherever he sees it dominant in his people; second, to evangelize the continent of Africa directly by the missionaries, and indirectly throngh the training of native preachers who will be able to live and work in those interior districts where the climate is fatal to the white man. The movement has been born of prayer, and every step in its development will be marked by simple trust and earnest intercession.

"Three qualifications are felt to be absolutely essential for all who would join in the work: first, a passionate love for the Lord Jesus Christ; second, a firm belief in the plenary inspiration, infallibility, and divine authority of the Holy Scriptures; third, a recognition of the supremacy of the Holy Spirit in the life of the individual, and in the conduct of the assembly. No one has been, or will be, asked to join the movement. The same Spirit by whom the plan was originally conceived, will be trusted to interest and persuade those men and women whom the Master would have undertake this, His service. He, too, will be left to choose persons gifted with such talents as He sees are suitable for the effecting of His purpose, whether they be preachers, teachers, doctors, nurses, or of humbler trade. Only such simple organization will be formed as seems really necessary to the effectual and harmonious co-operation of a body of people spiritually united in love to the same Savior, and whether the Lord call six or sixty to the undertaking. He shall lead and shall receive the glory. Finally, it is assumed that if the movement be born of God, He will supply such funds as are needed for the inauguration of the work without His servants soliciting or borrowing the money, or incurring debt in any way whatever." —*Ram's Horn.*

Fighting Sin.

The following extract from the Annual Conference report of Rev. Dr. Masters, who is at the head of the Chinese Mission work in San Francisco, gives an idea of the dangers and embarrassments attending the work, and the influences arrayed against them:

"The difficulties of the work are overwhelming, and Mrs. Lake, the matron, deserves our prayers and sympathy. Think of a girl of tender years seen by her one day pleading in vain at the grating to be rescued, and then to see cruel hands dragging the child from the lattice, her screams blending with the creaking of the heavy iron-clad door that shut her beyond our reach. Think, too, of *white* menfiends in the service of slave-holders, whose business is to prevent these girls from running away. Think, too, of American lawyers, some of them fathers of sweet girls, using the processes of our courts, and all the arts of legal cunning, to devise means to deliver baby-faced girls out of our hands and even using the sacred writ of *habeas corpus* to drag these women back to hell!

"Pampted by these shameless shysters, the slave-holders have brought suit for damages in the San Francisco courts against the mission workers. We have also been vilified and slandered by white men in the pay of Chinese brothel-keepers, and every effort is being put forth to check this Christ-like work of saving the bodies and souls of the miserable girls. We have even received threatening letters warning us to take care of our lives:

"'But though this world with devils filled
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.'

"The Lord of Hosts is on our side, and He must win the battle. In this confidence we shall go forward. We fear no scorn and shrink from no threats. We will not desert our post, nor strike our colors, nor abate our efforts, nor hold our tongue, nor cease our work until this foul blot has been wiped from our land, and the last slave is free, and high-binders, slave-holders, procurers and all other devil-possessed things are swept into the Gadarean abyss."—*Deaconess Advocate.*

The Church Building Assodiation of the M. E. Church has a church building fund amounting to $1,019,000. This fund is used to assist needy congregations in the erection of houses of worship.

General Church Intelligence.

The American Sunday School Union has during the 73 years of its existence founded no less than 100,000 Sunday-schools, out of which about 6000 churches have been organized.

¶

Of the 7,631 churches of the Northern Presbyterian Church, 1000 are reported as being without a regular pastor. Of these 900 have less than 20 members a piece. Of the 7,129 ordained ministers only 3,081 are reported as installed pastors of churches.

¶

The African (colored) Baptists have 20 State unions, 494 District organizations, 12,672 ordained ministers, 14,771 churches, and 1,728,524 church members in our country. During the past year they collected upwards of $25,000 for missions, and $26,000 for educational purposes. They possess 38 different schools and colleges.

¶

A number of ladies in London, England, have organized a "Society of Church Beggars." They offer theuselves as volnntary collectors of money for the support of such churches which abstain from all other modes and measures for procnring the necessary church funds. Their object is to work in this practical manner against bazaars, church-fairs and other improper measnres adopted by many chnrches to obtain the funds needed for their support.

¶

A preliminary meeting in the interest of an Old Mennonite General Conference was held at Elida, Ohio, on November 11th and 12th. Representatives from eleven different States and Canada were present. Twenty elders, fourty ministers, and five deacons took part in the deliberations. The necessity, the availableness and the possibility of a General Conference was discussed at length, and finally a resolntion was adopted favoring the organization of an Old Mennonite General Conference of America.

¶

Dr. Smith, the mission secretary of the M. E. Church, made the remark at the meeting of the General Mission Committee of his Church, lately held in Philadelphia, that if all their chnrches had given in proportion to what was contributed by their German churches, there would be a balance in the treasnry of $100,000 instead of a deficit of $59,000. And if all had done as well as the Eastern German Conference, which gave $1.53 per member, their income would have been $1,500,000 instead of $1,131,940.67.

¶

Brother George Lambert, who had gone to India to assist in the disbursement of the money and grain sent by the Home and Foreign Relief Commission among the famine stricken inhabitants of India, has safely arrived at New York ou his way home on November 10th. Brother Lambert's work has paved the way for Meunonite mission work in India, inasmuch as through his letters and reports au interest for this kind of work has been created. Funds for the work are already flowing into the treasury of the Mennonite Evangelizing and Benevolent Board.

¶

The Geueral Mission Committee of the M. E. Church held its annual meeting in the city of Philadelphia. The committee consists of three bishops, three members of the missiouboard, three representatives of the General Conference, the mission secretary and the mission treasurer. Eleven in all, $1,131,940.67 were received for missions during the past year. This is $89,317.51 less than the amount received during the preceding year. By a resolution the Geueral Conference the committee is instructed never to make appropriations for missions in excess to the amount received during the previons year. The appropriations for the present year must therefore be $89,317.51 less than the appropriations for last year. Of the money appropriated 55 per cent. goes for Foreign missions and 45 per cent. for Home missions.

The most northern paper in the world is the one published in Greenland, by a missionary of the Moravian Church. The paper, the name of which is "Læsestof," is published in the interest of the Greenlanders. The publisher serves as typesetter, printer and carrier. Twice a month he puts on his snow shoes and goes around distributing his paper among the natives. At first the paper contained nothing but pictures and drawings. Later letters were added, then syllables and words, and later short paragraphs of news. In this manner he trained his greenlanders to read and at the same time gained their confidence.

¶

Marriages.

HEDRICK—DETWEILER.—On November 6th, 1897, at Sonderton, Pa., by Allen M. Fretz, Oliver F. Hedrick, of Silverdale, Pa., to Miss Katie M. Detweiler, of Sonderton, Pa.

Deaths.

BECHTEL.—On October 23, 1897, in Conshohocken, Pa., Ida Bechtel, wife of David Bechtel, aged 33 yrs., 9 mos. and 12 days. Deceased was the daughter of Christian and Matilda Fretz, of Bechtelsville, Pa., and the mother of four children. She was a member of the Hereford Mennonite church. Interment was made at Bechtelsville on the 27th, A. S. Shelly officiating in the funeral services. She has gone to be with her Savior in whose love she rejoiced while she was with us.

MACK.—On October 28, 1897, at the home of his daughter, Mrs. Rev. W. B. Fox, in Sumneytown, Pa., William Mack, aged 88 yrs. 4 mos. and 25 days. Deceased was the father of nine children of whom three sons and four daughters survive. The wife and mother died in July, 1895. Interment was made on November 3d in the Old Mennonite cemetery at Bally, Pa. Funeral services conducted by A.S.Shelly.

BAUMAN.—On October 29, 1897, near Congo, Pa., Fannie Bauman, wife of John Bauman, aged 52 yrs., 4 mos. and 16 days. Deceased was the daughter of John and Catharine Halteman, and the mother of six children, of whom three sons and one daughter survive with the father. Interment was made on November 4th in the new cemetery at the Mennonite church at Bally, Pa. Funeral services by W. S. Gotthall and A. S. Shelly.

BINKLEY.—On November 1, 1897, near LaSalle, Niagara county, New York, beloved wife of Bro. Uriah Binkley, aged 69 yrs., 2 mos. and 3 days. Sister Binkley had been ailing for some years. During the past summer she had a stroke of the palsy, from which she did not entirely recover, and about a week before her death pneumonia set in. On the 4th the remains were brought to their last resting place at the Leib cemetery. The services were conducted by Jacob Krehbiel assisted by J. N. Simpkins. Text, Is. 46: 4.

DANNER.—On November 8, 1897, near Black Creek, Welland county, Ontario, Mary, beloved wife of the late Samuel Danner, aged 88 yrs., 7 mos. and 4 days. Sister Danner died of old age, gradually growing weaker and longing to depart and be with Jesus, she frequently wondered why He waited so long. On the 10th the remains were brought to their last resting place at the Stevensville cemetery. Services were conducted by Jacob Krehbiel assisted by A. B. Johnston. Text, Rev. 14: 13.

Contributions.

For Heathen Mission Treasury, received during the month of October.

From Berne, Ind., Missiou Box, $10.39; tithe money from F., $5.55; Birthday gifts 95c; Hoffnungsfeld Eden S. S., Kan. $15.53; Garden Township cong., Kan. $24.64; do. S. S. $18.50; Cong. at Willard, Ore. $13.50; Emmaus cong., Kan. $54.50; Zion S. S. Donellson, Ia., $2.25; Sewing circle convention at Trenton, O., $33.74; Trenton cong. $15.00; Springfield S. S. Lehigh, Kan., $2.48; Anonymous, Moundridge, Kan. $10.00; Alexanderwohl cong. Kan., $68.62; Bergthal cong. Manitoba, $35.00; F. Claassen, Seattle, Wash., $2.00; Christian, Kan. cong. $13.05; Berne cong. Ind., Harvest Home collection, $234.61; Berne S. S. $60.31.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.
Brainerd, Kan.

For General Conference Home Mission Work, received during September and October.

From Springfield cong. Pa., $7.84; Anonymous, Emmaus, Kan. $2.50; Alexanderwohl cong., Kan. $20.00; Beatrice, Neb. cong. $16.90; John Waltner Estate, S. Dak. $50.00; Garden Township, Kan. cong. $10.53; F. Claassen, Seattle, Wash. $1.00; J. J. Angspurger, Trenton, O. $1.00; Ashland, O. cong. $10.75; Mrs. H. Hirschler, O. $2.00; Anonymous, $10.00; cong. at Bluffton, O. $44.35; cong. at Trenton, O. $15.00; Anonymous, Moundridge, Kan., $10.00; cong. at Berne, Ind., Harvest Home offerings, $78.20; Mission box, $1.00.

Gratefully acknowledged,
W. S. GOTTSHALL, Treasurer.
Schwenksville, Pa.

For the Mennonite Home, of Eastern Conference.

From Mrs. Wambold, Phila., $1.00; Mary Geissinger, Centre Valley, Pa., $3.00; George Baringer, deceased, $10.22; Interest on Mortgage $10.00; Alms box at the Home, $1.78; Mrs. Hannah ——, 50c; Stevens, 50c; Esther Dotterer, deceased, $2.64; Wm. M. Hoffman, $2.50; Henry M. Hoffman, $2.50. From Upper Milford—Wm. G. Moyer, $1.00; Frank P. Moyer, $1.00; Mrs. Barbara Shelly, $1.00; Frank Shelly 50c; Charles Burkholder 50c; Mrs. L. K. Meschter, $1.00; Jacob Hiestand, Sen., $2.00; Harvey Hiestand, $1.00; David Hiestand 50c.

MATERIAL CONTRIBUTED.

Mrs. Bower, Boyertown, 1 sheet; Dr. G. A. Weida, 5 chickens; S. H. Longaker, 12½ lbs. Indian Meal; A. C. Stauffer, Limerick News; Mrs. I. W. Stetler, spiced peaches and 1 lb. Java coffee; Mrs. Frank Leister, 2 lbs. pepper and 1 basket apples; John L. Bauer 2 lbs. butter, and 2 bus. oats. From Upper Milford.—Mahlon Antrim, 2 chickens, half peck dried apples, 1 bu. potatoes, 2 cans fruit; John Geissinger, 2 chickens, 1 bu. corn, 3 qts. beans, 1 bu. apples; Mrs. Fayette Fegely, lot dried corn, dried beans, bean seeds, 5 heads cabbage; Henry G. Schantz, 7 chickens and 1 bag corn; Henry N. Shelly, 2 chickens, 1 kettle lard; Albanus Shelly, 2 chickens, lot dried beans; Daniel M. Schantz, 1 pot apple butter, 3 qts. dried beans, 1 jar pears, 1 jar cabbage and pepper; Wm. M. Gehman, 2 chickens, 2 bu. oats, 1 bu. corn; Ambrose Schantz, 3 chickens, lot dried beans, dried peaches, and lot beans; Milton and Aaron Schantz, 10 chickens, 1 bag shelled corn, corn meal, lot of dried apples, 2 pcs. soap, bag cracked oyster shells; Henry B. Schantz, 2 chickens, bag of corn, lot dried apples; Henry S. Stauffer, 4 chickens, bag potatoes, bag corn, lot of beans; Nathaniel Hiestand, 3 chickens, sack flour, half bu. sweet potatoes, lot sausage; Henry L. Schantz, 3 chickens, 25 lbs buckwheat flour; W. O. Bieler, 4 chickens, lot sausage; Henry Geissinger, 2 chickens, 2 bu. oats, 1 bu. corn, 1 bu. wheat, lot dried corn lot peas; A. S. Shelly, lot of Kieffer pears.

Book Notice.

A New Book for Ministers and Students.—A highly commendable treatice on Homiletics has just been published in the German langnage by the Methodist Book Concern, at Cincinnati, Ohio. The book is from the pen of Rev. Frederick Mnng, and contains a lengthy preface by Dr. A. J. Nast, editor of the *Christian Apologete*. The work is divided into twenty-three chapters and contains many valnable hiuts for preachers, which will be highly appreciated and be of great service in reference to the selection of texts, the object and mode of preaching, etc., etc., to all ministers and would be ministers of the Gospel who carefully study them. The work contains 260 pages and is sold by Curts & Jennings, Cincinnati, at $1.25 per copy.

Mennonite Year Book FOR 1898.

The Mennonite Year Book and Almanac for 1898, has just left the press and is now ready for distribution. Like its former editions it contains besides the Almanac a table of daily Bible Readings a complete list of the International Sunday School Lessons for 1898, with a list of the Gospels and Epistles selected for every Sunday throughout the church year. The reading matter consists of biographical sketches of Hans Denk and Gerhard Roosen, historical sketches of Conferences and Churches, lists of Mission Sewing Circles and Young People's Organizations, etc., etc. In addition to this it contains a complete list of Mennonite ministers in America as far as they could be ascertained. This list, arranged in alphabetical order, contains the names and addresses of upwards of 1100 Mennonite and Amish ministers. The book is nicely illustrated with a number of fine cuts. Orders for books will be filled, *free of postage*, at the following rates:

Single copies - -	.10
One dozen copies - -	$1.00
One hundred copies - -	6.00

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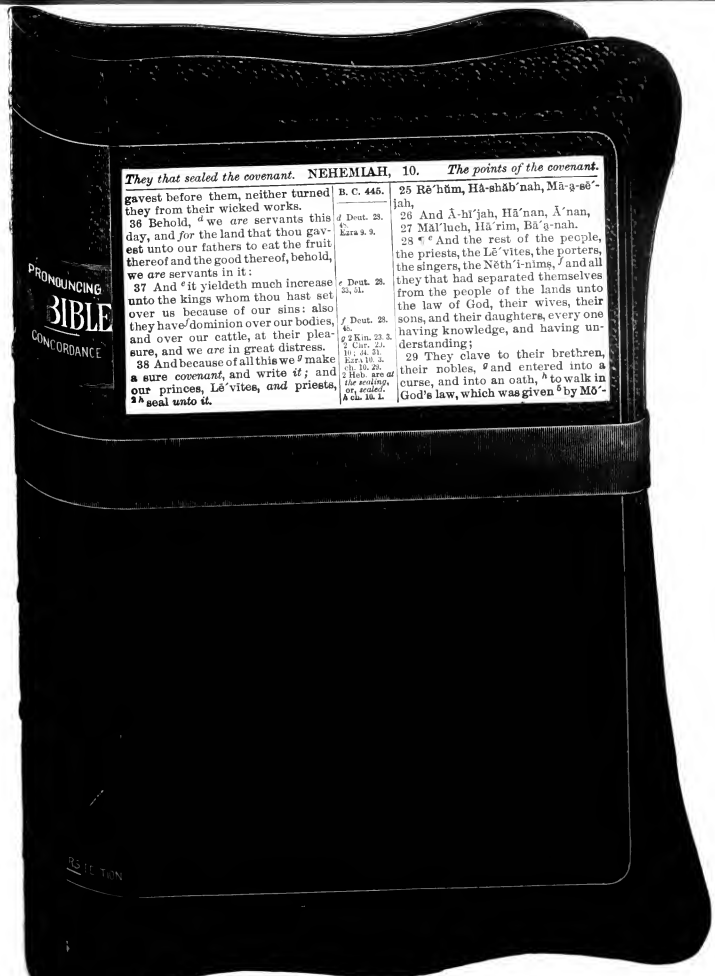
PRONOUNCING
BIBLE
CONCORDANCE
They that sealed the covenant. NEHEMIAH, 10. The points of the covenant.
gavest before them, neither turned they from their wicked works.
36 Behold, d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:
37 And e it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have f dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
38 And because of all this we g make a sure covenant, and write it; and our princes, Lē'vites, and priests, h seal unto it.
B. C. 445.
d Deut. 28. 47. Ezra 9. 9.
e Deut. 28. 33, 51.
f Deut. 28. 48.
g 2 Kin. 23. 3. 1 Chr. 29. 10; 34. 31. Ezra 10. 3. Job 16. 21. 2 Heb. are at the sealing, or, sealed.
h ch. 10. 1.
25 Rē'hŭm, Hă-shăb'nah, Mā-a-sē'-jah,
26 And Ă-hī'jah, Hā'nan, Ā'nan,
27 Mal'luch, Hā'rim, Bā'a-nah.
28 ¶ i And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nĕth'i-nims, j and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
29 They clave to their brethren, their nobles, k and entered into a curse, and into an oath, l to walk in God's law, which was given 6 by Mō'-

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIII. No. 4. Quakertown, Pa., January, 1898. Whole No. 148.

A New Year's Watchword.

BY REV. A. B. SIMPSON.

The Days of Heaven are peaceful days
Still as yon glassy sea;
So calm, so still in God, our days
As the Days of Heaven would be.

The Days of Heaven are holy days,
From sin forever free;
So cleansed and kept our days, O Lord,
As the Days of Heaven would be.

The Days of Heaven are happy days
Sorrow they never see;
So full of gladness let our days
As the days of Heaven be.

The Days of Heaven are healthful days,
They feed on life's fair tree;
So feeding on thy strength, O Christ,
Our Days as Heaven may be.

The Days of Heaven are busy days
They serve continually;
So spent for Thee and Thine, our days,
As the Days of Heaven would be.

The Days of Heaven are loving days,
As one they all agree;
So linked in loving unity
May our days as Heaven be.

The Days of Heaven are Christly days,
The Light of Heaven is He;
So walking at His side our days,
As the Days of Heaven would be.

The Days of Heaven are endless days
Days of Eternity;
So may our lives and works endure
While the Days of Heaven shall be.

And soon shall come Millenial Days,
His Face our eyes shall see;
And for a thousand happy years
Our days as Heaven shall be.

Walk with us, Lord, through all the days,
And let us walk with Thee;
Till as Thy will is done in Heaven,
On earth so shall it be.

A Mystery.

BY IDA REED SMITH.

With the rhythmic sweep and rush and beat
Of Winter's snow-plumed wings,
Frost-crowned December hastens on,
And the infant New Year brings,
Like a babe in its snowy dress it lies
On the broad earth's bounteous breast,
With a look of heaven in its starlit eyes,
Whose meaning may not be guessed.

What does it bring us, this fair New Year?
Alternate hopes and fears;
Sweet days that glow with love's sunlight,
Perhaps the rain of tears.
"Oh, spare us sorrow's rain!" we cry;
But without its sober cost
The blossom of joy will droop and fall,
And its richest fruit be lost.

What shall the New Year take from us
To the heavenly courts on high?
Deeds that shall brighten the angel's smile
As he puts the record by,
Or acts and thoughts that shall blur with tears
The eyes that the dark page see?
'Tis ours to say whether good or ill
The list kept so faithfully.

But we welcome the heavenly mystery,
We shall learn it day by day,
As the hours on bright or darkened wings
Fly onward and away.
We'll strive that the record they swiftly bear
Up to the great white throne,
May be of kind thoughts and helpful deeds
That we shall be glad to own.

Grand Rapids, Mich.

A Plea for the Good Old Year.

The New Year is upon us, and we shall meet it in a thousand different ways. Some will confess with their lips that it is here, but their hearts may be far from it, and confession will not be made unto salvation. Some will be surprised that it is here so soon, and will hold a pleasantly questioning attitude toward the new comer, and, with a gentle protest, continue to write the old date on their letters for a month or two longer, until they see that everybody else believes in the New Year, and then they will be won over too. Others will stand like a row of emigrants, who have never made a success of it before, on the edge of this new strip of time which the Great Government has thrown open, waiting for the sound that shall tell them the strip is open and the rush for the new El Dorado may begin. Still others will have just awakened to the fact that there has been an Old Year, and feel a strange yearning toward it. Midnight congregations gather, and feel the thrill of the change, and watch the last sands run until the bell strikes the release of the great captive, and the year has gone to join its kindred in the old provinces from which it came. Back it has gone to the glorious company of all the ages that have been, eager to bear to them and to their eager listening the most golden story that God had ever given a year to tell,—the oldest Christian years crowding forward to meet it, and to be told that they are remembered still; sweet apostolic years crowding forward to ask if their good is still cherished, and how it fares; and careworn, medieval years, to ask if the good they would have done, and could not, has been done yet; and all hearts lightened and sweetened by this last pilgrim, with a word for all that they are all remembered by their children, and that men never loved them so before.

The Old Year was so much with us, so near us, that we had scarcely a chance to know how it looked a little way off, and see how good it was. We begin to know why it was expedient for us that it go away. Like the disciples, we often caviled at its doctrine, and would have it otherwise; but now with its withdrawal comes silence, and with the silence the sweetness and light of a new understanding. So crowded were its instructions, so much more than we were ever able to take in, so unceasingly did it keep us at our task, that it seemed as if the very best thing that could happen to us would be to have it removed; and, lo! in its removal we have it back as never before, and it will go with us even unto the end of the world.

No one can face the future so well as he who has found faith in the past. Looking hopefully into it, it follows, as a matter of course, we can look hopefully into the future. Broken now is the tradition that the Old Year is the year we failed to do what we would in, and the faithful heart will no more let that Old Year go into forgetfulness. How much of the good that we would not she made us to do! From this silent hour of thought about her we may now turn to this New Year that is come in her place, just as she has need of friends; for those who were so admiring at the beginning are beginning to see that she is aging a little, and are leaving her. Just when the New Year needs us most, we shall be at hand. Let us thank God for that warm knowledge of the Old Year which has come to us just in time to give us a living faith in the New. Farewell, dear Old Year! You were a mother to us. We will be braver and more loving children to this New Year for your sake.—*S. S. Times.*

Christ's Birthday.

One of the most zealous friends of foreign missions in this country, after an extended tour in behalf of the cause, returned to Chicago last Christmas eve, and found that the following day must be devoted to his accumulated correspondence, leaving no time for the usual festivities. His first thought next morning was: "I will invite the Lord Jesus to dine with me to day." Such a friend was of course worthy of the best, so he ascertained the expense of the most sumptuous dinner for two that could be furnished at The Athenæum. This sum was sent to the Rev. Dr. Hunter Corbett, of Chefoo, China, to be used in his Christian work, while the giver ate a frugal meal at an ordinary restaurant. The gift was converted into Chinese cash, and judiciously employed by Dr. Corbett in bringing joy and comfort to many of "the least of these" Christ's brethren. Some of the items in a long list of good things accomplished by this Christmas gift are these: "A Chinese New Testament for a man eighty-six years of age;" "a sum of money to a shipwrecked man to enable him to reach his home;" "a month's board for a boy from a poor Christian family, who came to learn how to knit foreign lace that he might teach his mother and sister;" "a gift to a poor Christian who 250 miles to plead for the poor of his place." The genuine satisfaction of knowing how varied and extensive was the helpfulness of that Christmas gift will certainly lead the giver of it to enjoy often the luxury of giving directly to the Lord Jesus Christ.

Mr. Moody's reply to the invitation of an infidel club to debate with them the merits of Christianity is characteristically bright and incisive. Here is an extract from it: "I cannot accept for many reasons of which I refer to two. First, my mind is made up on the relative merits of Christianity and infidelity I know what Jesus Christ has done for me, during the 40 years I have trusted him. Let the members of your club accept Christ as their personal Saviour and they need not waste time in discussion. A remedy that never failed to cure for 40 years need not stop to compare its merits with another. Again, the times call for action, not discussion. Let us all join hands in trying to save drunkards and harlots. I will tell them of the Saviour. Let your members try infidelity on them. When all are saved we shall have time for discussion."

THE LIFE MORE ABUNDANT.

Seven Mountains.

By V. D. David (Tamil Evangelist) India.

I will now take up the subject of "the life more abundant" illustrating this truth by pointing out Seven Mountains which will give you a clear idea of God's teaching in His Word on this very important subject.

First Mountain: Mt. Sinai.

This typifies the *law of God.* Every sinner must come to the experience of this mountain before he goes any further. When the Spirit of God convicts a man of his sin by His law, he sees the wretchedness and misery of his soul. He experiences the flames and smoke of Mt. Sinai. He sees the true photograph of his heart, and he finds that nothing in the world can satisfy him. He realizes the condemnation resting on his head, and he cries out "What shall I do to be saved?' Acts 16: 30.

To know the true God and His Son Jesus Christ is life eternal. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17: 3.

Friend, did you visit this mountain when you were convicted of your sins? Was this your experience? Perhaps you did not see yourself a great sinner, but did not you see that you were a lost sinner and going to hell? Did not you see that you were wrong in the sight of God? That is the first mountain visited by every sinner convicted of his sinfulness by the Spirit of God, "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." R. V. John 16: 8.

Second Mountain: Mt. Calvary.

This represents the *grace of God.* When the Spirit of God convicts a man of his sin and shows him the need of a Saviour, then he is brought face to face with Mt. Calvary where he sees [illegible] fied. In Him he finds pardon for his sins and peace within. Calvary was the place where God's justice and mercy met together. That is, judgment was passed upon Jesus, and the door of mercy was opened to every sinner that repenteth. "Mercy and truth are met together. Righteousness and peace have kissed each other." Ps. 85: 10.

The Spirit of God shows the sinner very clearly what Christ has done for him, and how God laid his sins on Him on the tree, ("Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed," (1 Peter 2: 24.) and how he can find pardon for his sins and have "peace with God." He sees that all of his sins were laid on Christ, and now he knows that he has "passed from death unto life." 1 John 3: 14.

He sees very clearly that his sins were laid on Jesus, and cannot be laid on him again. Christ was punished, and he cannot be punished again. He realizes that his sins cannot be in two places, and he believes what the Lord says: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Is. 53: 6.

He takes Him at His word and says: "Oh, I praise the Lord! My sins are laid on Jesus. I know it. I see it. I believe it. I have it. God says it."

"Peace with God," Rom. 5: 1. Pardon for all sins to whosoever believeth. Rom. 10: 10. "With the heart man believeth unto righteousness."

Third Mountain: Mt. Beatitude.

The Spirit of God then takes him to Mount Beatitude, the school for children who are born of God. Mt. Beatitude is the place where all Christians must go for their learning. It is at the feet of Jesus. "His disciples came unto him, and he taught them." Matt. 5: 1.

You may attend one of the greatest colleges in America or elsewhere; you may go under a great teacher who understands theology, Greek, Latin and Hebrew; but he can only stuff your brain with knowledge, he cannot teach you heavenly things unless you have first been taught in this theological class at the feet of Jesus. This is the trouble now-a-days. I do not despise theological seminaries, nor do I despise Greek, Latin and all that. It is a very nice thing to have good material, but you should have the Tree of Life before you have the Tree of Knowledge. Now-a-days people climb up on the Tree of Knowledge and eat all its fruits before they get the Tree of Life. Many seminaries are helping their pupils to know the Tree of Knowledge and its fruits before imparting the knowledge of the saving, keeping and satisfying power of the Tree of Life. This improves the knowledge of the young students and satisfies their brains, but their hearts are dissatisfied and empty without the Tree of Life, Jesus. "Knowledge puffeth up." 1 Cor. 8: 1. It only helps young men to go on to the Tree of Knowledge and eat all the poisonous fruits before they get the Tree of Life in their hearts.

O, friend, first eat the fruit of the Tree of Life at the feet of Christ, and be filled with the grace of Christ and His Spirit! Learn of Him and by Him, and then the Tree of Knowledge won't hurt you. Have plenty of materials, but be sure to first believe Christ, know Christ, receive Christ, have the teaching of Christ, and fill your heart with His words and His truth. Have you been to this college? Are you learning at His feet? Oh, it is a lovely thing to sit at the feet of Christ on Mount Beatitude! There your Lord teaches you all about yourself, and all about Himself, and leads you into all truth.

May God help you! First the Tree of Life, and second the Tree of Knowledge. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Rev. 22: 2.

"Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 29.

Fourth Mountain: Mt. Moriah.

After learning more of yourself and your life at the feet of Christ, you find the necessity of consecration and of yielding your *will* to Him once for all, and you are led to Mount Moriah, the place of consecration. There all your pet theories are exploded. Your Isaacs are sacrificed. You lay everything on the altar, your nets, boats and old father Zebedee as well. Then you will be willing to be anything, to go anywhere, to sit or be sat upon, to be called mad, fanatic, or to be hooted at, even to become the very dust of the earth for Christ's sake. Many have not found the necessity of going to Mount Moriah to yield their all, especially their *will*, because they were not taught at the feet of Christ to understand the exact state of their inward life and the beauty of Christ. This mountain represents separation, yielding and cleansing. "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22: 2. "Present your bodies a living sacrifice." Rom. 12: 1.

Have you visited this mountain? Have you yielded your all? Have you really separated yourself from all the evils of the world, the habits of the world and the fashions of the world? Can you honestly say that your darling Isaacs have been sacrificed before God? Have you really yielded your will unconditionally, once and for all? Oh, friend, until you pass Mount Moriah, you cannot be led to the experience of transfiguration and to serve God. Yield all on the altar now! Do away with your Isaacs. Be honest with God. Ask Him to cut you through and through, to scrutinize your hearts, thoughts, motives and desires. Yield all, and believe He has accepted it. "I the Lord search the heart, I try the rains." Jer. 17: 10.

Fifth Mountain: Mt. Hermon.

The Spirit of God then leads to Mt. Hermon, the place of transfiguration. The transfigured Christian is brought face to face with Christ in his glory. All human understandings, flesh, self life, all disappear, and he sees Jesus only. He sees Him, and wants to abide with Him. He does not wish to come down from the Mount of Transfiguration. He feels as if he wanted to put three tents upon the mountain. He is altogether taken up with the Lord; he forgets the world and all the pleasures of the world. He is satisfied with seeing his own Saviour and admiring His comeliness, and he is also lost in His beauty, and "Changed into the same image, from glory to glory." 2 Cor. 3: 18.

Have you been transfigured? Have you visited this mountain? Can you say you are "made to sit in heavenly places" *now*? Eph. 2: 6. Are you sitting in heavenly places now, or do you think you are going to get there after death? Do you see anybody else, or "Jesus only" *now*? What is your topic when you speak? What are your thoughts? What is your aim? Jesus only or something else? If not Jesus only, there is still self like about you, you need to go to Mt. Moriah to get rid of your old man, flesh and self.

If you are on the Mount of Transfiguration, you see Jesus only living in your heart. He Himself is the power, the victory, joy and peace. You shall always be in the spirit, and unbroken communion will be your experience in life. You will surely go from glory to glory, seeing Jesus only. They saw Jesus only. They did not see themselves, nor did they see Moses and Elijah, although they saw them first. Now they see "no man but Jesus only." Matt. 17: 8.

The trouble now in churches, meetings and great gatherings is that people seek applause, and almost every one likes to be praised, but when Jesus, the wonderful Ark of the Covenant, lives in the heart, Dagon falls prostrate. Ishmael is cast out and then all glory reigns within.

Oh, what a difference will be the result when every believer gets on the Mount of Transfiguration! Then they will lose all sight of man, and all sight of themselves, and will see Jesus only.

Friends, you cannot glorify God until you come to this Mount of Transfiguration.

Sixth Mountain: Mt. Pisgah.

Then the Spirit of God leads you to Mt. Pisgah to see the Glory-land,(Deut. 34: 1), that is the foretaste of heaven. Heaven is not, as some people seem to think, only to be enjoyed after death; that is a serious mistake. Do you see the Glory-land? How far is it? Is it a long journey to you? Christians who are transfigured are now rejoicing and are already in the Glory-land by faith. By faith you shall see all that is prepared for you. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God *hath* revealed them unto us by his Spirit." 1 Cor. 2: 9, 10. While you meditate upon these things you too may be caught up even to the third heaven, "I knew a man in Christ above fourteen years ago,(whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven," (2 Cor. 12: 2), and hear unspeakable words. Praise God!

Seventh Mountian: Mt. Zion.

Next He brings you to Mount Zion and there you enjoy the praising life all the days of your life, praising at all times, giving thanks for everything, "In everything give thanks: for this is the will of God in Christ Jesus concerning you," (1 Thes. 5: 18), under all circumstances, even under tribulations. Nothing troubles you. When Christians reach this life, the following experience becomes practical in their daily life. "I will bless the Lord *at all times*," not only once in a while, or only when there are revival meetings or conventions, but "*at all times*." "His praise shall continually be in my mouth." Ps. 34: 1. "They glory in tribulations." Rom. 5: 3. They "are changed into the same image from glory to glory" 2 Cor. 3: 18.

We "rejoice with joy unspeakable and full of glory." 1 Peter 1: 8. "In his temple everything saith Glory." Ps. 29: 9. They clap hands; they shout. They are enjoying this life, not only when they have plenty, but under all circumstances. Wonderful life! "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3: 17. This is the life of praising.

Are you on Mount Zion now? Can you praise the Lord, money or no money, work or no work? Friends, have you got this life? We "*have*" come to Mt. Zion, not we "*shall*." "Ye *are* come unto Mount Zion," Heb. 12: 22. Do not change the Word of God. It says "*are*"—not "shall." I don't believe in those people who are waiting for the experience of Mt. Zion in the future. God says "now," heaven *now*, joy *now*. This is a life worth living—a praising life. This life only will glorify God, and bring souls to Christ.

Friends, as you read this, make up your minds to possess this life. Lose no time. I found this secret eight years ago. Ever since I have been in this mountain, and it is glory in and glory out. I am happy all the day, under all circumstances, and this life enables me to preach Him with all boldness, and has made my Christian life natural, easy and of no effort at all. "My yoke is easy." Matt. 11: 29. It makes everything appear as a privilege, not as a duty. This has changed my trying life into a praising life, a doubting life into a shouting life, and a worrying life into a resting life. My heart is full. I want you to go up on Mt. Zion before you finish reading this.

May God bless you and bring you to the possession of the life more abundant! You can get it at once; it depends upon your faith. Then your life will be from glory to glory, and peace will be flowing like a river. People will see this, and they will glorify God, their Father in heaven.

"But the path of the Just is as the shining light that shineth more and more unto the perfect day." Prov. 4: 18.—Amen.

Herein is Love.

A heartless Hindu father placed his motherless baby girl in the road, and abandoned her there. Years pass away, and the once deserted one is found in a Christian Home with many others, who have been rescued from cruel treatment and moral peril. No contrast could be greater than between then and now. Then, despised, helpless, outcast. Now, at the age of fourteen, beloved, cultured in mind and heart, with the spirit and manners of a Christian gentlewoman.

A few weeks ago a small crowd of famishing girls from the famine districts, emaciated, prematurely aged, some very ill, were taken into that bright and happy Home, and with them some starveling, sickly orphan baby girls. In order that the latter might be properly cared for, the Mother of the Home (who is lovingly termed by her large family, "Bai" only), appealed to the elder girls of the long-time inmates, asking for volunteers who would each adopt, as a special care, a famine baby. Amongst those who responded was the gentle lassie who was herself abandoned in her babyhood, maybe to perish. She chose her child. Then some of the other elder girls thoughtlessly bantered her, and said, in substance, "Your child is like a little monkey; why did you choose one so ugly?" She quietly answered, "Not to take a pretty and attractive child, but to take a wretched and unattractive one, is love." The dear girl had learnt well one of the divinest of lessons.

When my steps were led to that Home a few days ago, I was introduced to this noble girl and her little charge. Three weeks or so of loving care had already wrought a wonderful change in the baby foster child, and as I took her in my arms and she nestled in my bosom, I saw the promise of future loveliness in the little face, not to speak of the more important beauty of the heart. Then I thought of the vast possibilities of Indian maidenhood when under the ennobling influence of the Gospel of Christ.

Do all who aid in stretching out a Christly hand of succour to repulsive-looking famine waifs, who have nothing to recommend them to Christian love except their misery, realize all the possibilities—aye and the probabilities—aye and the certainties, of such action to the kingdom of God? Some of us were once in a worse case than these dear children. We had nothing in ourselves to recommend us to God. Repulsive within; so far as attractiveness was concerned, He might well have despised and abandoned us; but "herein is love, not that we loved God, but that He loved us."

And what conclusion does the apostolic writer, under the anointing of the Holy Spirit, draw therefrom? "Beloved, if God so loved us, we ought also to love one another." As God in Christ loved the loveless, so let us, thereby proving the reality of our discipleship, that "as He is, so are we in this world." In this solemn time of extraordinary calls upon our sympathy, what can we withhold from Him who, for our sake, made the supreme sacrifice of Himself? Cheerfully, as of high privilege, may we love, not in word, but "in deed and in truth."—*A. S. D. in The Sentinel.*

After Joys of Christmas Time.

A Lay Sermon by John T. Ball.

> And the shepherds returned glorifying and praising God for all the things that they had heard and seen as it was told unto them.—Luke 2: 20.

This was the great after joy of the Bethlehem shepherds as a result of the Christ child's coming, and of their not only finding him, but of their seeing him. So when we ask what was the result of their visit to the manger at Bethlehem and what the subject of their praise, we answer, "They praised God for what they had heard, for the good tidings of great joy that a Savior was born unto them." And beloved Christian Endeavorers, let us copy them and so have the full after joy that shall go out into all the days of the coming year, that we feit as we enjoyed the Christmas time, by raising a song of thanksgiving all along the line, that we have heard of Jesus and his great salvation. There is another after joy, "They also praised God for what they had seen." Yes, this is the sweeter music: what we have experienced, what we have felt in our souls, what we have made our own, the things we have made touching the King. No, it is not enough to hear about Jesus—that is good—the mere hearing may tune our soul's harp, but the fingers of every-day living faith must create the music.

Yes, dear child of the King, if your eye of faith caught hold of the joy of his coming at the Christmas time, then let no cobwebs of unbelief linger among the harpstrings, but loud to the praise of sovereign grace awake psaltery and harp. One point for which they all praised God was the agreement between what they had heard and what they had seen. Let us observe the last clause, "As it was told unto them." Have you not found the Gospel to be in yourselves just what our dear old Bible said it would be? Does not the Christ child in the person of Jesus tell us he will give us rest? Have we not enjoyed the sweetest rest in Him? He said you should have joy, and after joy comfort and life through believing in him. Have we not received all these? Are not His ways ways of pleasantness, and his paths, are they not paths of peace? Surely we can say with the queen of Sheba, "The half has never been told."

Have we not found Christ more sweet than his servants said he was? We have looked upon his likeness as painters have put it upon canvas, but it was a mere daub compared with himself, for the King in his beauty outshines all imaginable loveliness. Surely what we have "seen" keeps pace with, nay, far exceeds what we have "heard." Let us then glorify and praise God for a Savior so precious and so satisfying for the "after joys."

Honesdale, Pa.

A Sabbath Service.

The service was almost over; hymns had been sung, prayers offered, the sermon—one of unusual earnestness—had been preached; the Bible was closed and the pastor stood with his hands clasped upon it; we waited for the benediction. Then the pastor spoke, and this is what he said: "My heart has been greatly moved by another service which has been going on under this roof this morning. In another part of the church building some of our young women are taking care of two little children whom they quietly took from their tired mothers during our morning worship, so that the mothers might enjoy God's house without fear that their little ones were annoying any one else. This is perhaps known by a few of you, but I want you all to know it; and further than that, I wish it known all over our city that mothers need not stay at home on Sunday morning on account of their little ones, but they can bring them here where they will find loving hearts and willing hands to take care of them while they themselves have a quiet hour's worship in God's house." And the benediction was pronounced.—*Selected.*

Bigotry.

Bigotry is increasing in years, but declining in vigor and strength. The trend of thought to day is against this old giant and he is feeling his loss of place and lack of power. The Holy Spirit is his pronounced foe, and, as the light of the Spirit penetrates, the darkness of bigotry disappears. There is progress all along this line. We are entering a wonderfully liberal age. A wider tolerance obtains than ever before; we do not decry as much as formerly those who get out of the rut life and who go forth under the direction of the Spirit into another, a different path of thought and action; and the words of opprobrium, of sarcasm and censure do not hurt now as formerly.

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JANUARY, 1898.

We commend to our readers a careful and prayerful reading of the address by V. D. David in this number. Oh, that we may follow this servant of God in the realization of the abundant life in our personal experience.

§

The school question is becoming a very live one among our brethren of the Middle District. At the request of the Conference we gladly print the paper by Bro. J. H. Tschantz (somewhat abridged to save space), and we are pleased to note the action taken by the Conference in the matter. We believe there is a good field for the right kind of a school and we wish the committee which has been appointed God speed and success in their work. They should meet with a very hearty and liberal response. When our people begin to realize the value of such institutions for our church, there will not be wanting donations and bequests for their proper endowment. May the wisdom that is from above (James 3: 17) guide the brethren in finding for the proposed school its proper place and sphere in order that by a wise fitting into the surrounding circumstances and needs its beneficent influences may be made as far reaching as possible.

§

The first week of the new year will be observed in many of our churches as a week of prayer, uniting in the beautiful custom with our fellow Christians all over the land. Subjects for consideration and prayer are suggested by the Evangelical Alliance much along the same lines as other years. To these the Pennsylvania State Committee of the Alliance adds the suggestion of united prayer for a special revival of "pure and undefiled religion." The following phases of the question are suggested for consideration on consecutive days: 1. A plea for a revival of religion; 2. The work of the Holy Spirit in a revival; 3. Human agencies in a revival; 4. Hindrances to a revival of religion; 5. Encouragements to seek a revival; 6. Symptoms and fruits of a revival. Surely He who has promised to "give the Holy Spirit to them that ask Him" will not let us ask in vain along this line.

Revive thy work, O Lord,
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make thy people hear.

Notes From Our Field.

The annual Sunday-school convention of the northern district was held on Nov. 5th in the Salem church at Freeman, South Dakota, immediately following the conference of that district held at the same place.

Bro. J. J. Voth, minister in the Gnadenberg congregation, Kan., has moved with his family and a number of others from the same congregation, to California, being induced by serious throat trouble to seek a milder climate. The congregation keenly feels the loss sustained.

§

Bro. P. R. Aeschliman, of Colfax, Washington, has been making an extensive tour of visiting in the congregations of Iowa, Illinois, Indiana, and Michigan. Bro. Aeschliman's faithful, self denying labors have endeared him not only to our people on the Pacific coast, but also to those who know him only by the reports of his work. His recent visit was appreciated by those to whom he came.

§

On Sunday, Nov. 21, a festive gathering at the house of Dr. S. S. Haury, in Newton, Kan., marked the fiftieth anniversary of his birthday. If not too late, the editor would add his congratulations to those of the many friends gathered then, and join these in their prayer that the Lord may continue to bless Bro. Haury in the responsible work in his profession as well as in his active participation in direct work for the Lord as opportunity offers.

§

The conference of the western district was held in the church at Pretty Prairie, Kan., on the 8th and 9th of November. Among the resolutions adopted are several encouraging the holding of series of evangelistic meetings in congregations where they are desired. Ministers are encouraged to labor together in such work as the Lord by His Spirit and directing providence may lead. The next conference of this district shall be held in the West Zion church, Moundridge, Kan.

The School Question.

[A paper prepared by J. H. Tschantz and read before the tenth session of the Middle District Conference.]

This subject may be treated under two heads, considering first the necessity of a school in this district, and second the possibility of successfully establishing such a school.

If we had all of our church members of this district before us to day so that we could take a vote on this question, I think, we should have a large majority in favor of this movement. With some it might be a question of time. I have heard some say, the proper time had not yet arrived, but still they are in favor of having a Mennonite school in our district. If we could have this vote and show this majority, that would be a stronger argument in favor of the necessity of a school, than any, I am capable of producing. However since this most important topic has been assigned to me, I will endeavor to state a few arguments, showing the necessity and also the possibility of a school in this district. The necessity can be seen in the example of other denominations which all have their own schools; and the hand of Providence is indicating so clearly to us in many different ways that it is time to wake up to our duties in this respect, of which other denominations have long since been cognizant.

It is especially necessary that the Mennonite church with its many distinct church doctrines should have its own institutions of learning. See how some of these distinct doctrines, as for example that of peace vs. war have gained ground all over the civilized world for the last ten years. Has not our church upheld these very doctrines for a hundred years or more? Now if our church wants to make itself felt, our mission is to teach these principles. But how can our ministers, Sunday-school superintendents and teachers, teach them if they are not grounded in them themselves?

Some may say we have a school, why not patronize that? We have done so much for Bethel College, we *must* send our children *there*. We can not afford to lose all we have done for Bethel. If we of the Middle or those of the Eastern district do not reap directly the benefits of what we did for Bethel, is that saying that it is lost? No, though we do not others do. But the school is too far away for us. I have children whom I would like to send to a Mennonite school in the near future. But I will not send them to Kansas for it is entirely too far. If we send our children to school, we would like to visit them at least once a year. They will want to come home during vacation. If they should get sick, or anything should occur in the family, that we would want them at home, we do not want them almost a thousand miles away. Will not every parent agree with me in this respect? We might ask how many have attended Bethel college from this district? I know of but a very few. On the other hand can we not count several scores of young men and women of our district who are attending some college? And a great many more should attend, and they not only *should*, but they *would*, if we had a school of our own. For some parents are not willing to send their children to other schools. We quite frequently hear parents say, "If we had a Mennonite school somewhere in our district we would be pleased to send our children."

My college days were not as numerous as I wish they might have been. But I can never feel thankful enough to my parents that they permitted me to spend eight months in an institution of our own denomination, the school at Wadsworth, Ohio. There impression for good were made upon me, which I shall never forget. The love and interest shown to me by father van der Smissen and his family, awakened love and interest in my heart for others. What student could forget or ignore the impressions made by the devotional exercises each morning and evening? Who does not recollect the friendly *guten Morgen* and *gute Nacht* when father van der Smissen came in and went out of the chapel. It seems to me I can hear the earnest prayers yet to day that were sent to the throne of God in our behalf each morning and night. As I look over the audience I see a few who were students there at the same time. Is it not so fellow students? [They answered yes.] And others who were there before and after our time. And those who were in attendance the time Bro. Schowalter was principal, will be glad to testify to the same. Words can not express the difference of influence between that school and the normal school I next attended for one term.

It is a necessity because, the one thing needful, just now for our people is to have Christian teachers of our own people and belief in our public schools. Let us take a glance at our public schools. Whom do we find as teachers? Thank God for the few Christian teachers there. But do we not find a large number of *skeptics, lodgefellows and dangerous characters* sons and daughters of non christian parents and educated in these normal schools. And we as Christian parents entrust our children to these teachers to lay the foundation of their character. Is it not time that we wake up to our children's spiritual interest in this respect That we can *only* do by having a school of our own to prepare our teachers.

Have we ever stopped to consider the great necessity of a school, to supply the demand of our surrounding cities and towns? We have members

of the Mennonite church in quite a number of them. Think of St. Louis, Cleveland, Ft. Wayne, and a goodly number of smaller cities and towns. Are they not as lost sheep without a shepherd? At least they will be lost for our church if we do not care for them. We need good Christian workers, yes, men who are well educated, and who thoroughly understond the doctrines of our church. It is hardly necessary for me to state why they should be better educated to work at these places than in our country congregations as we have heard during this conference that it seemed we were too ignorant to do city mission work.

It is a necessity because there would be a great concentration of power in such a school. If the young men and women of our district were instructed in the same school instead of fifteen or twenty different ones, and then would go out as ministers, Sunday school superintendents and teachers, and teachers of public schools, what a centre of influence for good this school would be! Would there not be much more unity in our church? Concord in our church is indeed the great need of to-day. We must have unity. We must work with united power; for this is certainly an age of unity. The enemy is uniting all its strength. Our Lord and Master said not in vain: "The children of this world are in their generation wiser than the children of light." Everywhere forces are uniting. Look at the trusts, combinations and all the secret organizations. It is high time that we as a denomination learn from these organizations and work together to educate our children. Work united with the help of God against these terrible evils. If we do not, will not our young men be drawn into these organizations. O I brethren and sisters, my earnest prayer to God is, that we might all stop and consider if a Christian school conducted by good Christian teachers of our own denomination and belief would not be the strongest fortification we could build against these organizations and a great many other dangers which are threatening to lead our young people astray.

Let us next look at the prospect in the line of possibility. It was possible for the Middle district to give over $15,000 for Bethel college, why should it not be possible for us to have a school in our district? Some may say, "Yes, we gave much and are not yet through giving for Bethel, and are therefore not able to do much for our own school." If this district was willing to do so much for Bethel, of which others *only*, and not *our children*, are having the benefit, should we not be willing to pay the teachers and running expenses of a school for our children? That is all we need to do; as we have such liberal offers from different sources. We are certain of having the grounds and building given to us.

Let us stop and consider the offer Wadsworth has made. Here we had a Mennonite institution, and we know that a great influence for good has gone out into the churches of the different states, way beyond the limits of our district. Where would some of our Mennonite churches be to day if it were not for the ex students of this school? But in course of time it was "so to speak" taken from us, but thank God all the debts were paid. Now, after a time of about twenty years, unexpected and unsought for, comes the offer of the same grounds, and the building more than twice as large as it was at that time. Property rated at about $25,000, "think of it," is to be given to the conference of the Middle district, free of charge and forever with only one condition. That we use it only for school purposes and leave it remain at that place. Is that not an indication by the hand of Providence, that it is possible for us to have a school in our district, and that in the near future. I believe it is not only an indication that it is possible; but that it is our duty as a conference to act upon this movement at this session. For that is not the only offer we have, other congregations and towns have made similar offers. If Wadsworth is not the proper place we are almost sure of getting grounds and building, perhaps not quite as large as the building at Wadsworth, from Bluffton, Ohio, or Berne, Indiana. Can this conference ignore such offers and say it is impossible to have a school? I have faith in the possibility that we adapt ourselves to the means and demand. If this conference should say we want a school building like Bethel College, I should be strictly opposed to having a school at all. But if we adapt ourselves to the means we have now, and later continue adapting ourselves to the demand and means, why should it not be possible? I have learned recently that the brethren in the west have started a kind of a preparatory school at Hillsboro in connection with Bethel College. If it is possible for them to sustain two schools, why should not we be able to keep up one?

The interest in educational matters which is manifested amongst all our people shows quite definitely that we are able to have our own school. What a vast difference between the interest in educational matters among our people to day and twenty five years ago. This interest has increased in the ratio of 1 to 5, and yet this interest may be greater than we know of. There may be persons who have no children, (and probably some who have), who would like to donate quite a good sum for school purposes, but will give for the benefit of a Mennonite school *only*. Therefore this might have been brought in as an argument for its necessity as well as for its possibility; for the giver would also be benefited by it. The Lord Jesus said, "It is more blessed to give than to receive."

A strong argument for its possibility is the number of good instructors we have in our own church, who are good Christian men, well educated and well qualified to teach just anything our young people need both in the German and English language. It is a well known fact that there always was a lack of teachers the time our school at Wadsworth was in session. How is it in the school at Elkhart, Indiana? Do they not experience the same difficulty? of a lack of good, *Christian*, well qualified, Mennonite instructors? Do not these facts give us confidence in the possibility of having a successful school in our district, as we are sure of grounds and building? Then all that is left for conference to do, is to pay teachers and other running expenses of the school and the tuition of students will pay part of that. But we must not fail in employing the instructors to adapt ourselves to the means and demand. By all means not go into debt. How to raise the funds for the above purposes I will not dwell upon, but will refer you to the committee's report, published in the *Bundesbote* of March 18th and the April number of the MENNONITE, I have tried to show the necessity and possibility of having a school in our district. Is not this an excellent time to consider this matter earnestly and prayerfully and then act on this movement at this session, since now prices of most every product are increasing, business beginning to prosper and confidence is being restored? Let us cheerfully do something for this great and good cause, for God loveth a cheerful giver.

Supplementary Report.

The following is a supplement to the report of the educational committee of the Middle District Conference (see THE MENNONITE, April, 1897):

The educational committee of the Middle District Conference held a second session in Bluffton, Ohio, August 10, 1897, for a further consideration of this important work. On the whole, the views and impressions were the same as in the previous meeting. Personal reports and information by letters from various places in our district and also from outside strengthened our conviction, that our people are in earnest about this enterprise, and that there is a general interest manifested in favor of it.

For a long time it was a serious question whether it is at all possible for us to build a school and to carry it on successfully. As in all other fields of labor, it is ours to do our duty and then leave consequences to our Lord. It is not possible to water before planting, nor can the Lord give the increase before we plant and water. After careful consideration, the committee can with confidence report that the way seems to be open, so that the only unanswered question still remaining is: Do we *want* a school of our own?

Reasons for our decision are as follows: Land and building, as already reported, are offered. So much for a beginning. As for the running expenses of the school, the tuition of the pupils would already cover a part of those. Then again, the committee has the conviction that there are to be found within our denomination suitable educators for instructors. Why, then, should not we as a Conference, through a monument of gratitude towards God and of a sense of obligation to our churches, greet the twentieth century with the establishment of a school consecrated to God and His service?

Therefore, since we as a committee feel and recognize the greatness and importance of this work, we recommend that the Conference, for the further execution of this enterprise, appoint a committee of seven instead of three members, whose duty it shall be to determine the location, to present the whole matter in an intelligent way to the churches, to raise subscriptions, and to formulate definite plans for the establishment, management, and running of the school, and then to report to the next Conference. THE COMMITTEE.

Read and adopted at the Middle District Conference at Trenton, Ohio, Oct. 7 and 8, 1897.

Spiritual Growth.

The light of Christ strikes down on our hearts and lives, and, as in Switzerland the sun at dawn only strikes the loftiest mountains and leaves the valleys as yet unreached, so, when Christ first begins to deal with a soul, he does not show the soul the whole of its depravity, but he deals with one or two or three outstanding sins. Directly the soul sees that, it says, "I will give that up to God," and it shoots up on to another level, and for some happy weeks or months lives upon a higher level of Christian enjoyment than ever before. Then there comes another moment. It may be a month or a year after, and the great light of God's revelation within reveals something else which has never been noticed or suspected, which the soul has done comparatively innocently; but instantly that sin stands out before God as the one thing to be dealt with. The soul shudders for a moment and then says, "I treat that as I treated the former one; I yield it," and it shoots right up again and goes on to a higher level than ever. The process is repeated upon that higher platform. So life is one great stairway upon our dead selves as stepping-stones to higher things. My growth is simply because God Almighty is constantly revealing things deeper and deeper. As a line is made up of a number of dots, so Christian life is made up of a number of surrenders to God; but you do not think them to be surrenders, because your heart is so taken up with what he is giving you that you drop the thing that holds you to take the better thing he gives. God wants to deal with you as his child.—*F. B. Meyer.*

The Sunday School,

AND Young People's Department.

EDITED BY S. M. ROSENBERGER.

There is no more merit in a New Year's resolution than in one made at any other time; yet New Year's day, from the fact that it is the beginning of a new period of time, is often selected as the time for starting out on a new course, or for resolving on improvements in the old course. There is no doubt that good comes from these New Year's resolutions even though they may, in part, be broken, for we make a gain whenever we set up some higher ideals and strive after them. What shall the resolutions of the Sunday-school officer, teacher, or pupil, or the members of, and the workers in our Young People's Societies be? They may be either general or specific. They may aim in a general way for a deeper spirituality and more faithful service, or they may mean an effort to lay aside some special "weight" that hinder us in our service, or a striving to avoid certain inconsistencies in our walk and conversation, or to give more faithful attention to the study of God's Word, or some other thing in which we have been lacking. At all hazards let us resolve that the year before us shall be better than any of the preceeding ones of our lives.

With admiration and, possibly at times almost awe, we have followed in our Sunday-school lessons the career of that noble and heroic soldier of the cross, the Apostle Paul. I feel sure every thoughtful student would be loath to turn away from this general topic of study, were it not that there are such treasures in other parts of God's Word as well. For him who is disposed to be a hero-worshipper, Paul would indeed be a worthy hero. How we admired his coming out boldly at once in the interests of the cause he espoused at his conversion, his fortitude in persecution, his faithfulness at all times, and his confidence im Him whom he loved. How, too, we loved to think of the work he did for the cause of Christianity in its beginning, as the apostle to the Gentiles, and how we love to read the sublime words of the epistles which come from his hand. But we have failed to get the best from this study of the career of Paul if we have not looked back of him and seen there the One who stood at his side, have not come to love Him more, and become more confident that He will be to us what He was to Paul if our faith is not lacking. May we not have failed to realize this.

That we might all realize the benefit resulting from committing to memory choice selections! It is undoubtedly to be deplored that the custom of having pupils in the Sunday-school commit passages of Scripture to memory has fallen into disuse; but we are not on this account debarred from the benefits coming from such exercise. What an excellent thiug to have a Bible close at hand at all times, and at spare moments to memorize some of the choicest passages, one of the psalms, some of Christ's own words, or passages from Epistles. But we need not be confined to Scripture selections alone. Men and women of genius and consecration have given us productions breathing a lofty spirit. We insert some production of this character on this page in almost every number. Care is taken to select such as are beautiful in thought and helpful in their suggestiveness. Would it be worth while to make some of these thorougly your own by committing them to memory? We simply throw out the suggestion.

Always remember that being should go before doing.

The Chief Aim of Life.

BY IDA M. DIETERLY.

[Read at the Anniversary Exercises of the West Swamp Young People's Association.]

No doubt that you will agree with me that the subject, "What is the chief aim of our life?" is *one* of the most serious and important questions. *What is the chief aim of our life?* What are we living for? *What am I living for?* Every human being ought to be interested in the welfare of *his* or *her* life. A famous author once sent out questions to find out from men what they thought to be the chief good to be sought, and the chief pleasure to be enjoyed, to which he received three hundred and twenty different replies, and I am quite sure we would not have to go very far to get three hundred and twenty different opinions to-day among our own people and nation. What do you really think the best thing living and stiving for, and what do others think to be the chief good to be sought after? Most certainly the Christian would not think that the chief good of his life would be to live in the sins of this world, to engage in worldly pleasures which he knew would be contrary to the will of God. And on the other side, the unbeliever would not think it best to live for God. But blessed be our God, we are not left to wonder on this subject, or left to guess wrongly, but the Bible, the Holy Word of God, gives us a positive statement of the fact that the highest good and the greatest joy of the soul is *the service of God.* So the question is most serious for those who are only living for this world; not only to the unbeliever, but also to those who profess to be Christians and still by their lives show that they have wandered far away from their God, whom they openly professed. Why are they living so as to draw their souls away entirely from their God when Christ is ever calling sinners to repentanee?

"Sinners come why will you die,
God your maker asks you why?"

The question may arise, why is it that so many fail to make this great aim the chief aim of their life? Is it because they think they are *too young* to engage in the service of their God? Is it their idea that they shall live to be twenty or thirty or forty or even more years and in that long reach of God's mercy there will be plenty of time to attend to those things, mean while "let us eat and driuk and be merry?" ARE YOU too young to make the service of God the chief aim of your life? If you are too young to sit at the table of his bounty, if you are too young to be clothed by his goodness, to be fed by his love, to be sheltered and cared for by his loving kindness, *then* you are too young to make his service the chief aim of your life. But these blessings of God you must have, for as the body cannot live without the soul, so little can the soul live without God. We are living in an age where duty demands of us to to work. There are a thousand imploring voices calling for our faithful Christian service; therefore our highest thought and chief aim of life should be the service of God, *to serve him and him only,* though we may at many times be sorely tempted and tried, for we all have our battles to fight with the world, the flesh and the devil, if not in one way then in another. And even if we are engaged in the service of our God, we may at times come to the conclusion that the progress of our Christian life is much too slowly advancing. It is not enough that our Christian life consists of a desire to serve God, but it should also consist of a desire of making a progress, for a stand-still in the Christian life is a very dangerous thing, for then Satan is apt to find and employ us. We are to move onward and upward. Our service for Christ should be done having heart and soul in the work. Although we can sometimes in looking back upon our life, find that there *were* times that we were progressing quite rapidly in our Christian experience, when we look over the *whole field* of our progress we are amazed that we have made so little advancement.

How strange it is that in this journey heavenward, in which so much is involved, we should be so well satisfied with the slowness of progress. I think we are all asking ourselves the question, What detains us? What keeps us back? Why am I here on this low level of Christian experience, when I might have gone farther on in the acquaintance with God, and farther up in the attainment of a heroic Christian character? And then there were heights that might have been reached with just a little more courage and persistence. One reason is, that we may be too apt to pattern after our fellowmen and fellow Christians. We can depend upon it, when we attempt to copy a man's Christian character, we copy all the slips, all the faults. There is only *one* great example, and I point you to the example of Jesus Christ. So perfect that it is beyond all criticism, and the nearer we come to that the nearer we come to a thorough consecration to God.

God has sent us out into the world. He has offered us the largest wages, He has told us our chief business is *to serve Him,* and yet at what a poor rate do we go on in his service. Oh, for a *truer* and *nobler* service for *Christ!* Oh, for *more faith* and consecration, instead of being satisfied when we have come up to the measure of those who are just ordinary Christians in the church! We must surpass them in our spirit of zeal, and in our faithfulness of service, if we would live up to our best possibilities.

Wealth in Friendships.

Next in value to the love and grace of God, is true, strong human friendship. In our bright, prosperous hours we are not apt to realize the full worth to us of our friends. We do not know how much they do for us, how much of our life's joy we owe to them, how much of our prosperity, nor do we realize what their influence is in the making of our character. Even the friend of an hour, whom we meet on a railway car or steamboat, at the house of a friend, or amid the busy scenes of life—as when two ships meet on the broad sea, speak to each other and pass on never to meet again—we know not what blessings he brings to us from God, nor how that transient and casual meeting will effect our whole after-life. We know not what touches, delicate and beautiful, upon the canvas of our soul, there will be forever, which the fingers of that chance friend left there.

Every soul that touches ours leaves its impression on us. We get good from every pure, gentle, genial companion of even a few moments. How much more, then, do we receive from the friend who walks by our side, and whose friendship sings sweet songs in our ear and heart for years and years! There will be a silver thread in every life-web when it is finished, woven into the tissue by the friendship of many days; and there will be a touch of beauty on the canvas, put there by every good and holy hand that has ever been laid upon us even in momentary greeting or benediction.

It was a beautiful faucy of our gentle poet, that the song he had breathed into the air he found again from beginniug to end, long, long afterward, in the heart of a friend. Friendship is ever breathing its sweet songs into the air; and so, too, it shall find them all again, from beginuing to end, in the hearts into which they fall. Nothing that love does is ever lost. The time we spend with pure and good friends in sacred communings, or in the cultivation and deepening of nobler friendships, is not lost. It brings us not only passing enjoyment, but permaneut blessings.—*J. R. Miller, D. D., in Evangelist.*

The true Christian servant will always see to it that his life is right with God before he attempts service.

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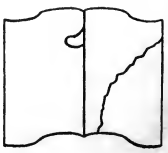

Mission Department.

EDITED BY A. B. SHELLY.

From Our Missionfield in Oklahoma.

THE INSPECTOR OF INDIAN SCHOOLS has reported to the Indian Department at Washington, that the room at our mission schools in Oklahoma is inadequate for the number of pupils attending them. The Indian Department thereupon issued an order that either the number of pupils attending our schools must be decreased, or else provisions for the better accommodation of them at once be made. This order, coming quite unexpectedly, is a severe blow for our mission schools, and has a discouraging effect upon our school workers. But the Indians themselves are also sadly affected thereby inasmuch as they do not like to see their children taken out of our schools, but earnestly desire that they should remain and further persue their secular and religious studies. The Commissioner of Indian Affairs has been kindly requested to modify this order, but as yet he has not seen his way clear to do so. We hope however that the Lord in some way will make provisions that none of the pupils at our mission schools need be turned away, and be thus deprived of the religious and biblical instruction they receive, and of which they are in such great need. Although our schools are somewhat crowded with pupils at present, yet we do not consider them to be crowded in such a measure as to seriously interfere with their sanitary conditions. By small alterations made in the washing and bathing departments and by procuring a number of new beds for the dormitories we believe all those attending them at pr at might easily be kept and accommodated so as not to affect their health or happiness.

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MISSIONARY M. M. HORSCH writes in an encouraging spirit of his work upon the new station in the vicinity of Arapahoe. He says, "I am permitted to view the field here with different feelings than I had when writing my last report. Then things did not seem very encouraging. Now it is quite different. We can sing of victories already gained. Where are the victories, you ask. They may not be strikingly manifest, yet they are here. Were this not so then the promises of the Most High would not be true. In the beginning of the quarter we lived in Arapahoe asking the question, whether the Mission Board would give us permission to build a new station. To day we are occupying this new station. In the beginning of the quarter it was almost an impossibility for us to hold meetings with the Indians. Now we have meetings every Sabbath and hope to be enabled ere long to have them more fully established by the erection of a new chapel. In the beginning of the quarter some were careless and indifferent. Now these same persons speak of conversion, of being baptized and becoming members of Christ's church. Are not these victories? Yea, Jesus will and must be victorious! But how about the churches about whom we were then concerned? Here too we have gained a victory, a victory over ourselves. We have learned better than before, to pray, that in this particular also the will of the Lord may be done. Is it His will that others shall work with us upon this field we will not, we dare not say anything against it. Much more will we pray the Lord to give unto us the mind of Paul as expressed in his epistle to the Philippians 1: 15-18. Our part is to be faithful and do our work well. All the rest belongs to the Lord."

§

MISSIONARY PETTER in his late report to the Mission Baard speaks of the unrest of many of the Indians and how they seek after something that shall bring rest to their souls. How they seek to obtain this rest by offerings, prayers, etc. How they manifest a desire to hear the Word of God, and how they even accept the Word preached to them as being true, without however as yet haying come to a full decision for Christ. To lead them to this necessary decision for the Lord has been the objective point of our missionaries' teaching during the past quarter. And that their labors are not without result becomes more and more evident. The word of truth is working like a leaven aud the time is nearer to-day than it ever was before when the whole lump will be leavened. Brother Petter writes: "We have labored a long while and have brought many offerings, but, thauk God, there are fruits of our labor visible. Not many, but enough of them to show that our prayers and our gifts were not offered in vain. In my spiritual vision I see before me a wide field ripe for the harvest. Could those who think that our field here is without promise for the future come here and remain with us for a year I am convinced in my mind, they would go away with quite different impressions in regard to the fruitfulness of our field than what they had when they came here. We can speak of victories already gained, and never before was I so fully convinced of the fact that our labors are not in vain.

We are not dismayed, we are more full of joy and hope for the future than ever before." In a former report Bro. P. spoke of a certain Indian who is a regular attendant at his services aud who professes to believe in Christ, whose corn had been destroyed by a hail storm, and whom some of the other Indians vexed by telling him that the heathen gods were taking revenge on him for forsaking them. He now writes: "Since then a remarkable change has taken place. The corn on Magpie's field recovered but slowly from the effects of the hail, and as a consequence brought forth ears during the rainy season, whereas the corn of the other Indians, which had put forth ears before suffered much from the heat and yielded but a small amount. When the heathen saw how Magpie's field stood green and fresh while their fields were withered they became silent. They perceived how their theory of revenge on the part of the gods was put to naught and they felt ashamed of it. As Indians they will never forget the lesson thus taught them. Magpie on the contrary was much encouraged and said: 'I believe that the Christians in the States have prayed much for me.' He becomes more and more firm in his Christian belief and Christian living. Not long ago some white men came to the camp and invited him to a game at cards. He said, 'No, I am not a heathen any more, I do not play cards.' He has the wish to be baptized but desires before hand to learn more of the 'ways of the Lord' in order to be able to testify among his people of the grace of God. I solicit your prayers for this Judian. He tells me that there are many Indians who have partly forsaken their heathen ways and are coming to Christ slowly."

From Arizona.

Missionary H. R. Voth writes: "During the past quarter, I again attended a number of heathen ceremonies. These visits generally give me an opportunity to speak to them of the Christian religion, and to show them the vanity of their idolatrous worship. I endeavor to do this in a manner as to avoid giving offence to their priests so as not to induce them to conceal things from me which I ought to know. I perceive however that they are beginning to become alarmed on accouut of my increased knowledge of the hidden mysteries of their religion. It is astonishing how carefully each one of their secret societies are hiding the mysterious ceremonies of their respective orders from the members of other societies. Each one seems to fear that I am not as careful as they are, and that I will weaken their influence by revealing some of their mysteries. One of the chief priests, who has been our friend from the beginning, had his nine-days ceremonies again during the past quarter. I observe however that he begins to become more embarrassed when I am present and occasionally offers apologies. He too expressed his fear that my knowledge of their religion will rob them their influence with the people. He wauted to know who sent me here. I told him God had sent me. Another one, of whom I wrote before, and who knows the object of our being here better than any of the rest, has adopted a novel way in trying to weaken my religious talks with them. When I tell them anything he says, 'This we know too. This is what our "Wowogum" (ancestors) have taught us. Our traditions teach us the same, etc.' When I then at times press him, so that he is obliged to tell us what it is that their auceslers teach them by their traditions, it becomes evident that it is vastly different from that which I teach them. When on one occasion I spoke to them about the angels, he replied, 'this is what our religion teaches us.' When I asked him where this was taught, he was at first somewhat perplexed, but afterwards related their tradition of *Kwatukwuse* and angels. In my studies of their religion I had come across this *Kwatukwuse*, who is represented as a winged being residing in the air and who at times robs human beings and devours them. It made some impression on my hearers when I showed him the absurdity of his comparison. Some time ago I spoke to him and said, 'Why do you endeavor to belie us? You know, that I know nearly all of your secret ceremonies, many of your songs, your prayers and and your traditions, your idols, your pictures with many of which you yourself are not acquainted, because you are not allowed to be present at some of the ceremanies of your people, and yet I have never seen nor heard anything of the things which you pretend to have.' Upon this he became very quiet and had no more to say. Since then he makes greater effort however to keep me away from their ceremonies then he ever did before. He threatens to report me to the agent. At one time the priests brought complaint against me with the agent because I said, their Behos, Katzinos, etc. were of no good. During the first year of our stay here some of them, and even some of the priests, brought some of their religious objects and offered to sell them to us. The priests no longer do this and have also forbidden the others to do so. In our associations with them they are very friendly, and whenever I ask them in reference to their religion they generally are free to give reliable answers to my questions. They say, 'what good does it do for us to deny things, as we formerly did, you know them already.' On the other hand it seems to us that some of them are becoming more attentive to the teaching and explaiuing of God's Word. In short, we believe that the leaven of divine truth is beginning to work. We are gradually progressing in our knowledge of the language. Thus far our work has been mostly of a tearing down, undermining nature. The time for building up is yet to come. Our work would be an easier one if the Indians were more discouraged in their heathen ways from other sides than what they now [illegible] but all hinderances put in the way are not able to retard the object and the work of the Lord. In Him we trust and Him we follow!"

The first Bible published in this country was a translation into the Natick Indian dialect by the Rev. John Eliot, a missionary, and printed by Samuel Greer and Marmaduke Johnson at Cambrige Mass., in 1663. The book was a small quarto, and five years were required to print the first edition of one thousand copies; a second edition of two thousand copies was printed by Samuel Green in 1685.

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A camp meeting and conference of 2000 Christian Indians was held some time ago in South Dakota. This "Mission Conference" consists of representatives from all the Congregational and Presbyterian Churches among the Sioux of North and South Dakota and Nebraska, and the membership includes the pastor of each church, its deacons or elders, the clerk and treasurer, and one delegate; also from the woman's missionary sewing society in each church the president, secretary, treasurer, and a delegate, and from the Y. M. C. A. and C. E. S. the same representatiou. The questions discussed were such as these: How to increase the interest of believers in the study of the Bible? What can be done to decrease the mortality of the Indian race? The education of our children; How the Gospel may be most speedily brought to bear upon the heathen mind; The self-support of our Indian churches. The Indians were very active in these discussions. The churches represented have their two native missionary societies for the carrying on of work among the more heathen of their own people, especially west of the Missouri, and in North Dakota and Montana. The 11 Indian Congregational Churches contributed $1,056 during last year, and the 23 Presbyterian churches $1,041. Besides supporting their own native missionaries last year, the Congregational Missionary Society gave $300 to the A. M. A. All of which indicates plainly that to the red man genuine goodness is possible, even this side of the grave.—*Missionary Review.*

General Church Intelligence.

Japan has 112,000 Christians. Of these 50,000 are Roman Catholics, 23,000 Greek Catholics, and 39,000 Protestants.

The bi-centenuial birth-day of Gerhard Tersteegen, the well-known composer of many a German church hymus, was recently celebrated in Germany.

During the coming Easter festival two sons of the Emperor of Germauy are to be confirmed in the new Evangelical church now being erected in Jerusalem.

The Methodist Church now expends about $9000 a year in mission work among the Indiaus. It supports in whole or in part 29 missiouaries, and has 1,513 members and 436 Indian probationers. There are 31 missions, of which 18 are in Michigan, 5 in New York, 2 iu California, 2 in Washington, 1 each in Minnesota, Montaua, Oregon and Wisconsin. The missiou among the Navajoes in New Mexico has been transferred to another church.—*Missionary Review.*

At a meetiug of Baptist ministers and lay-delegates recently held iu Chicago, the question of closed or free communion came under discussion. Dr. G. P. Gifford of Buffalo, N. Y., Dr. Russel Conwell of Philadelphia, and others spoke earnestly in favor of free communiou with Christians of other denominations, in accordance with the views held and practiced by the late Charles H. Spurgeou and other English Baptists. The free-communion ideas seemed to be favorably received by a majority of those assembled at the meeting.

The deaconess movement first took hold of Americau Methodism at the General Conference of 1888, [illegible] but it has spread like a flame of ho[illegible] and corner of our [illegible] by it. The official duties of a deaconess are: "To minister to the poor, care for the sick, provide for the orphan, comfort the sorrowing, seek the waudering, save the sinning, and, relinquishing all other persuits, to devote herself to these and other forms of Christian labor." Was a more Christ-like missiou ever designated in terser or more expressing and winning terms?—*Methodist Christian Advocate.*

The following is the schedule of services held at the Mennonite City Missiou in Chicago as it was recently published in the *Herald of Truth:* "Gospel services, English, Sunday at 10:30 A. M. and 7:30 P. M. Sunday School 1 P. M. and 2:45 P. M. Children's meeting 6:45 P. M. The Sunday-school at 1:00 is at Ryan's Hall, Archer avenue and Halstead street. German services Mouday eveniug, English Tuesday and Thursday evenings. Dispensary Wednesday and Friday evenings. Cottage meeting Friday evening. Childreu's sewing school Saturday P. M. Children's meeting Wednesday P. M. at 4:00 o'clock. The children's meetings are well attended and interesting. The cottage meetings are marked by a deep interest, and are, we believe, the means of lifting us as workers with those with whom we meet into a higher plane of life in Christ Jesus. The sewing schools held on Saturday P. M. are attended by from 60 to 120 girls, who are iustructed in needle work. In connection with this devotional exercises occupy soue time. Besides this in-door work house to house visits are made by the workers during the week days. Of these the report says: "The house to house visitiug has largely been the work of the sisters. They, supplied usually with the Bible, papers and tracts go from house to house, often readiug a portiou of God's word and conductiug a short service, then, leaving some reading matter, such as they deem helpful, they hasten to the next house. Thus God's word is carried into the homes where often there is an invalid or a busy mother who has no church privileges, and too often cares too little for them. We have seen marked results in this work."

The Best to Christ.

Not when death threatens me;
Not weak and helpless laid
Upon the weary bed of pain,
Would I first seek Thine aid.

In gladness I would serve,
In joyful hours obey,
In brightest scenes would feel Thee near,
My guide, my guard, my stay.

Now, while temptations throng
The busy ways of life,
Now, while my pulse beats full and strong,
Command me to the strife.

My best I give to Thee;
And in this choice of mine
Find that abounding, deathless life
So human and divine. G. A. H.

Catskill, N. Y.

Jewish Conversions.

A writer in a Paris magazine asserts that, notwithstanding the usually prolific character of Jewish families, the total number of Jews in the world does not appear to be greater than it was thirty years ago. He maintains that this is owing to the desertion of their faith by large numbers of Jews. This Frenchman gives a long list of men and families, famous iu Europe, who were Jews themselves or are the descendants of Jews. It becomes more and more interesting when he affirms that the descendants of the philosophers on whom modern Judaism prides itself have almost all become Christians, and especially mentions Israel Jacobsohn, noted as a reformer, whose son became a Protestant clergyman. Finally, he declares that iu 1820 certain Jews in Germany founded an association to combat this tendency, but it lasted only a few years, when it was dissolved because so many of its members had embraced Christianity.—*The Mission World.*

The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties spring from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of Gentiles. The conversion of the Jews is also much hindered by the severe persecution to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than auy others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put to a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.—*The Christian Israelite.*

Deaths.

SHELLY.—On December 6, 1897, at the home of her son, on West Broad street, Quakertown, Pa., Mrs. Anna Shelly, *nee* Baringer, widow of the late Noah Shelly, aged 80 yrs., 3 mos. and 21 days. Interment was made at the East Swamp Mennonite church on Sunday, Dec. 12th. Funeral services were conducted by A. B. Shelly.

BERGTOLDT.—On December 12, 1897, near Cameron, Clinton county, Mo., Mrs. Christian Bergtoldt, aged 91 yrs., 6 mos. and 6 days. Sister Bergtoldt has lived with her son David in Kansas and Missouri for some years. Last spring she was seriously injured by a fall breaking her limbs rendering her helpless until relieved by death. Her remains were brought to her old home in Lancaster, Erie county, N. Y., where the services were conducted by Jacob Krehbiel. Text Jer. 51: 50, last part.

HARING.—On December 19, 1897, at Shelly station, Charles Haring, Sr., aged 78 years. Interment was made at Quakertown Union Cemetery on December 23rd., A. B. Shelly conducting funeral services.

ROSENBERGER.—On December 21st, 1897, at the home of his brother, 808 Juniper street, Quakertown, Lewis H. Rosenberger, aged 48 yrs., 5 mos. and 12 days. Interment was made at the West Swamp Mennonite church on Dec. 27. Funeral services were conducted by A. B. Shelly and B. F. Luckenbill.

Contributions.

For Heathen Mission Treasury, received during the month of November.

From Abr. Entz, Kan. $14.00; Pawnee Rock cong., Kan. $10.00; a Sunday-school scholar, Newton, Kan. $1.50; Chr. Schowalter, a wedding collection, $5.18; Sunday-school at Pandora, Ohio, $35.00; Rev. J. Hege, congregation of South Germany $19.00; West Swamp congregation, Pa., $30.68; West Swamp Sunday-school, $4.91; Flatland congregation $6.00; Saucon congregation $2.55; Bowmansville congregation, Pa., $3.14; East Swamp congregation $12.77; Quakertown Mission $4.45; Salem congregation, Dalton, Ohio, $14.73; Pawnee Rock congregation, Kan. $5.90; Alexanderwohl congregation, Kan., $83.03; Emanuel congregation, Iowa, $11.10; Pretty Prairie, Kan. congregation, $35.34; Daniel Haury, Halstead, Kan. $25.00; Adolph and Bertha Voth, Elbing, Kan. $1.59; Anonymous from Manitoba, $1.00; B. F. Welty, Bethel college, $10.00; Bruderthal congregation, Kan. $87.11; Hillsboro congregation, Kan. $10.00; Salem congregation, S. Dakota $35.00; West Zion congregation, Kan. $17.64; a friend of missions, S. Dakota, $20.00; congregation at Bluffton and Pandora, Ohio, $43.82; a friend of missions, Henderson, Neb. $15.00; Sewing circle of Zions congregation, Iowa, $8.00.

Gratefully acknowledged,
Brainerd, Kan. G. HARDER, Treas.

For General Conference Home Mission Work.

From West Swamp cong., Pa., $6.27; East Swamp cong., Pa., $3.32; Sunday-school at Pandora, Ohio, $20.00; South Alexanderwohl Y. P. Society and Sewing circle, $5.00.

Gratefully acknowledged,
Schwenksville, Pa. W. S. GOTTSHALL, Treas.

For the Orphan's Home at Halstead, Kansas, from July 1st to December 20th, 1897.

From Maria Krehbiel, Summerfield, Ill., $5.00; Barbara Kramer, Halstead, Kan. $5.00; Hodgeman cong., Kan. $6.50; L. Weber, Summerfield, Ill., $5.00; Jacob L. Stucky, Moundridge, Kan. $5.00; H. A. Schmidt, Geessel, Kan., $10.00; Anonymous, $3.05; Jacob Rupp, Moundridge, Kan. $5.00; C. Krehbiel, Donnellson, Iowa, $5.00; John Suckau, Newton, Kan. $5.00; Dr. S. S. Haury, Newton, Kan. $5.00; Elizabeth Funk, Canada, Kan. $10.00; J. H. Allen, 25c; P. Heidebrecht, 50c; H. B. Wedel, 20c; H. Dirksen, 50c; Anonymous, $2.00; Hereford Sewing Circle, Bally, Pa., $10.00; Peter Heidebrecht, 50c; Solomon Krehbiel, $1.00; Refunding of travelling expenses for an orphan by Sarah Zweiacher, Oklahoma, $10.00; Gerhardt and Catharine Vogt, Summerfield, Ill., $5.00; Summerfield cong., Ill., $7.50, Anonymous, $19.15. Gratefully acknowledged,
Moundridge, Kan. H. DALKE, Treas.

Mennonite Year Book FOR 1898.

The Mennonite Year Book and Almanac for 1898, has just left the press and is now ready for distribution. Like its former editions it contains besides the Almanac a table of daily Bible Readings a complete list of the International Sunday School Lessons for 1898, with a list of the Gospels and Epistles selected for every Sunday throughout the church year. The reading matter consists of biographical sketches of Hans Denk and Gerhard Roosen, historical sketches of Conferences and Churches, lists of Mission Sewing Circles and Young People's Organizations, etc., etc. In addition to this it contains a complete list of Mennonite ministers in America as far as they could be ascertained. This list, arranged in alphabetical order, contains the names and addresses of upwards of 1100 Mennonite and Amish ministers. The book is nicely illustrated with a number of fine cuts. Orders for books will be filled, *free of postage*, at the following rates:

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIII. No. 5. Quakertown, Pa., February, 1898. Whole No. 149.

My Lord and I.

(Sung in the rocks and caves of France during the fierce persecution of the Huguenots 300 years ago.)

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from him,
I love to feel him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as he bids me lean on him,
His help I gladly seek;
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love him,
He knows I love him well,
But with what love he loveth me
My tongue can never tell;
It is an everlasting love
In ever rich supply,
And so we love each other,
My Lord and I.

I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me,
I tell him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so he bids me go and speak
The loving word for him;
He bids me tell his wondrous love,
And why he came to die,
And so we work together,
My Lord and I.

I have his yoke upon me,
And easy 't is to bear;
In the burden which he carries
I gladly take a share;
For then it is my happiness
To have him always nigh—
We bear the yoke together,
My Lord and I.

—*Congregationalist.*

For The Mennonite.

Tid-bits from Northfield.

ELSIE M. BECHTEL.

It has been my pleasure as well as one of the privileges of my life to attend the twelve day Young Women's Christian Association conference gathered at Northfield, Mr. Moody's home, last summer; and I want to give you a little idea of the blessings of these meetings and a faint idea of the beauty of Northfield.

At the close of every college year, since '86, there gathers here, for twelve days, at the request of Mr. Moody the World's Student Conference for Young Men; a week later the Conference for Young Women; and a week after this, a three weeks session of the General Conference for Christian Workers.

The town is one of those perfect New England towns, with a population of about two hundred. It is beautifully located on the western side of the Connecticut river, about three miles from the New Hampshire and Vermont boundaries, just on the brow of a mountain towering up in back of it and making a back ground of almost matchless splendor and beauty.

From the Seminary buildings where the conferences are held, the Connecticut, with its beautiful valley, is visible for about three miles.

There are seven buildings, consisting of a gymnasium, library, auditorium, dormitories, and recitation halls, all of which are of recent erection and modern outfit.

Amid such surrounding over five hundred girl-students met at the Northfield Seminary for girls, for a sojourn of twelve days and for the purpose of promoting *Bible-study, prayer, personal word, Christian work* and *Christian spirit.*

In my desire to tell you so much of what I heard there I hardly know what to take first, but I think Mr. Moody deserves the first place. When we came there he welcomed us with a wave of his handkerchief and a smile, and when we left he bid us "good-bye" with another wave of his hand, and tears in his eyes. He spoke to us every day, and often two, three times, one of his best talks being on "The Mission of the Spirit." On the last night he was dearer to us than ever, as he commended us, with tears in his eyes, to the Good Book, and I feel positive that every girl there is the better for having heard Mr. Moody's voice ring with joy, tremble with sorrow, and his whole countenance beam with love for every one of us.

Dr. Torrey, of Chicago, is one of the finest speakers I have ever heard. He simply held us all spellbound as he poured forth to us the love of God for sinning men. His theme during the whole conference was to create in us a real burning love for the lost and an earnest desire to work for their salvation.

Oh! that I could tell you more about Mr. Bearer, who, just twelve days after the close of the conference, "fell asleep in Jesus." The last time he spoke to us was on those beautiful words, "Come ye yourselves apart with me into a desert place and rest awhile," and he said, "I think this is after all what all of us most need, just to come apart with Him and rest awhile."

Miss Effiie K. Price, the International secretary, won every girl to her by the sweet way in which she said "Oh girls!" and I don't believe she ever spoke but what she said, "Girls, what we want is that simple, child-like, unswerving obedience."

To me, the height, the climax, of the whole conference was the consecration meeting conducted by Mr. Studd, a Missionary to China. His subject was, "All power is given to me in heaven and upon earth." He pleaded entire consecration as I have never heard it pleaded before. After he had spoken awhile he asked it we were willing that the Holy Ghost should come upon us, if so we should raise our right hand. Up went the hands and then all was quiet for a long time and with bowed heads we just waited there before the Lord; and then Mr. Studd prayed, and oh! that prayer. Then with our heads still bowed he asked all who were willing to consecrate themselves to Jesus Christ to say aloud, "Lord I am Thine, take me." Then slowly and in soft but very audible tones came these sweet words from all parts of the room; some tremblingly and chokingly, "Lord I am Thine, take me," "Lord I am Thine, take me." This meeting, above all other meetings, burned deepest into my life.

Though I would like to tell you some of the things of Margaret E. Sangster, Dr. Mabie, Dr. Atkinson, Mrs. Robert Mott, Mrs. Nowell, Mrs. and Miss Wilder, and Mr. Lewis and Mr. Ding Wung Wong, I find I cannot. But what they said is none the less dear to me, for when I sit and ponder over these days at Northfield, that grow dearer to me every time I ponder them over, they too have a share in my thoughts.

One who goes there every year, has truly said, that this only puts meaning into the description of Northfield:—

"A little bit of heaven
Dropped down to earth."

Have You Ever Stopped to Think?

BY EMMA LOUISE HAUCK.

Has it ever occurred to you that what is a [illegible] tle to you may be much [illegible] This [illegible] may not understand, but it is to *you* I would speak.

Have you ever stopped to think that the drive which you take every afternoon, and which has grown to be so common an occurrence that it means but little to you, might perhaps be a rare treat if offered occasionally to somebody who is forced to use nature's personal means of locomotion?

Have you ever stopped to think that the new and latest books, which you always make it a point to purchase, would be as eagerly read and as deeply enjoyed by your pecuniarily less fortunate neighbor, if by any chance you should be kind enough to loan them to her?

Have you ever stopped to think that the periodicals and magazines with which you are supplied each month, and which in a week or two become old and useless to you, would perhaps to another give many hours of pleasure and profit?

Have you ever stopped to think that some flowers from your conservatory, or a single bud from your window-garden in winter, or a bunch from your posy-bed in summer, might wonderfully brighten a few hours or days for some one else who needs a ray or two of light from another source occasionally?

Have you ever stopped to think that a little basket of fruit or some culinary dainty might be more than acceptable in some sick-room—might mean more there than such a gift would to you?

Have you ever stopped to think that a kindly word spoken, a sympathetic note sent, or a frindly call made on some friend or even acquaintance in sorrow or trouble, might prove to her that the world is not, as it sometimes seems, all hardness, all indifference, all neglect?

Have you ever stopped to think? Aye, have you ever stopped to think?

There are many things you *can do* that you *do not do*—little things, trifling things, but *good* things; little acts or words of kindness which prove to some in perhaps their darkest hours that the world is not all selfishness, and that the Christianity which is professed so fervently is really being lived as well.

Practical and Scriptural Holiness.

By V. D. David, the Tamil Evangelist.

Before I speak to you about holiness, I want to put a few questions. (1.) Are you sure your sins are forgiven? (2.) Have you got assurance? If God calls you while you are reading this tract, are you prepared to meet Him? If so, you are the friend with whom I would like to speak on holiness. I want to tell you, you must be very careful not to begin to read this with a wrong idea first. You must read it prayerfully, that God will bless it to you, having your Bible at hand to refer to all the verses I quote. I also ask you not to measure it with your own experience or with other people's experience, or with what your minister said, or with any clever man's explanation, but only with the word of God. If you observe these things, you will know the truth, and the truth will set you free.

Now, holiness is not partial, but perfect. Many believers seem to think our holiness is not perfect, that it will only be perfected when we come to die. If you are an unpardoned sinner when you die, you will die in your sins, and still you are an unpardoned sinner after your death. Death only puts an end to your life, but does not alter your life. God says, "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48.) When I say Christians must have a perfect sanctification, I mean only Christian perfection, as far as God requires of him. There is God's perfection which Christians cannot reach, nor does God require them to reach. What is God's perfection? It is absolute perfection; nothing can be added, nothing can be taken away from His perfection. Angels are also perfect, but not in comparison with God's perfection; for He charges them with folly. (Job 4: 18.) So you see angels' perfection is not the standard of God's perfection. Christians' perfection is according to the following verses:—"Let us therefore as many as be perfect, be thus minded;" "Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3: 15–16.) I will give you an illustration that you may understand it. A child of one year old is a perfect child, but not a perfect boy, or a perfect man, only a perfect child. The child not being a perfect boy or perfect man does not alter the fact that it is perfect. It is only a difference in maturity, but not in quality. Just in the same way Christians' perfection can be understood. Some are perfect as a one year old child; some are perfect as a boy; some are perfect as a young man; and some are perfect as an old man. All are perfect, only differing in growth, as the child is as perfect as the old man of ninety. Where do you find the difference? Do you find any difference in the perfection? No; but the only difference is in the growth. God does not say go from imperfection to perfection; but He says, "Let us go on to perfection." (Heb. 6: 1.)

An apple is a perfect apple from the beginning; the only difference being in its size. How will you say when it is small? Will you say it is an imperfect apple? No; for the apple is as perfect when it is small as when it is big. So God's command, "Be ye perfect, even as your Father which is in heaven is perfect," is not wrong after all, although you did not understand it. God's truth is truth. "God is true." (II Cor. 1: 18.)

I will give you some verses about perfection—"God make you perfect." (Heb. 13: 21;) "We may present every man perfect in Christ Jesus." (Col. 1: 28;) "Herein is our love made perfect,—that as He is, so are we." (I John 4: 17.) Who are? Believers are perfect in love even as Christ is, not in the measure as He is, but perfect in quality. You see "He is," "We are," both in the present tense; that is while believers are in this present life.

Now I will tell you how far the growth of perfection goes. God requires that we should grow in perfection to perfection, "Till we come unto a perfect man—unto the fulness of Christ." (Eph. 4: 13.) Now you know where your sanctification should begin, it begins with perfection and ends with perfection. It begins from a perfect child, and ends with a perfect man, Christ. You may say, when do we find we are babes in holiness? "Babes in Christ." (I Cor. 3: 1.) Although babes are as perfect as adults, they are not strong. No difference in perfection, but in strength. Now sanctification is not imputed, but it is imparted. If you read the following words you will see God commands to be holy. So it must be done through you. He will not give a command if He does not mean it. "Be ye holy as I am holy." (I Pet. 1: 16.) "Be ye perfect, even as your Father which is in Heaven is perfect." (Matt. 5: 48.) "It is the will of God, even your sanctification;" "For God hath not called us unto uncleanness, but unto holiness." (I Thes. 4: 3–7.) "We are as He is." (I John 5: 17.) This is the standard of God's holiness, and these texts command that you should be holy; if it were imputed holiness there would be no command. You will say, how is that? Christ is our sanctification! That is what I read from 1 Cor. 1: 30. How is He going to be our sanctification? Do you think you may sin and His sacctification will come and cover your sins so that God may not see them? Is that what you mean? Do you think the verse means that? Christ our sanctification! If it is the case God would not have commanded—"Be ye holy," "Follow peace with all men and holiness, without which no man shall see the Lord." (Heb. 12: 14) "Perfect in holiness." (II Cor. 7: 1;) "Ye have your fruit unto holiness." (Rom. 6: 22.) How do you account for all these verses if you say the sanctification is imputed? Shall I explain to you "Christ our sanctification?" "Christ is made unto us sanctification." (I Cor. 1: 30.) It is not Christ is made unto our sanctification. What is the meaning of unto? Christ our sanctification reaches to our hearts and He works Himself through us. Now you can reconcile those verses which command us to be holy; but if you take it as imputed, you contradict the whole Scripture. Not only that, but sinners will be led to damnation; believers will be puzzled, and children of God will be sleeping in their sins, thinking "Christ is for our sanctification." Now you will know it is not imputed, but it is imparted. Before I show you that it may be imparted to you, may God explain to you some of those words in the Bible, which are misunderstood by many believers of the nineteenth century.

Read the following explanations with humble spirit and obedient heart, as God teaches you directly from heaven, because they are all proved by Scripture:

1. That "our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Is that true about you? If you are serving sin, your "old man" is not crucified with Christ, and you are not converted.

2. "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5: 24.) This verse shows what people call flesh, now a-days, is also crucified with Christ; they cannot possibly remain anywhere. When a believer is cleansed he is cleansed from all these things. (II Cor. 7: 1) "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." God does this cleansing Himself, when the believer is willing to surrender his all. "I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, from all your idols will I cleanse your." (Ezek. 36: 25.) That is when you bring all your idols before God "to cleanse you from all unrighteousness." He means all—nothing left.

Conversion makes a man's heart "white as snow." (Is. 1: 18.) Cleansing makes a man's heart "whiter than snow." (Ps. 51, 7.)

You will find the whole Scripture teaches conversion as well as thorough cleansing. If we say "it is cleansed" it does not remain anywhere inside. 'Purge out the old leaven" (I Cor. 5: 7,) does not mean keep some of the old leaven back. "Purge me and I shall be clean." (Ps. 51: 7) "Purge them as gold and silver." (Mal. 3: 3.) Now you see all filthiness can be purged out.

3. "I am crucified with Christ, nevertheless I live." (Gal. 2: 20) What do you mean by this? The whole man is crucified, that is, the whole self. The dirty, nasty, I I-I will not live any more. "I am" is the present tense. That is the whole of yourself is crucified with Christ; that is called consecration. Nothing remains. Your old man was crucified when you were converted; dead when you were cleansed. That is, when all your flesh and the lusts thereof were crucified with Christ.

Although a man is dead, his body can be seen before its burial; that is self. This "self" is taken away when the burial takes place, and God Himself does the burying as He did with Moses. After a man is buried you will not see his body. So it will be in your case if you say, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me." You are sure now that you do not live? Although you live, yet not you but Christ lives. If you say you live you contradict yourself, if a man is crucified he will never come down from the cross, but rather he will go under the ground. Now you see these words "crucified" (Rom. 6: 6,) "dead" (Rom. 6: 8,) "buried" (Rom. 6: 4,) say (1) Our old man is crucified, (2) The flesh with the lusts is crucified, (3) I am crucified. All these have gone out to you, according to the Scriptures' teaching. If you have not got this blessing in your soul, you only are to be blamed. "Let God be true, all men are liars." (Rom. 3: 4.)

What does God say about the flesh? "Flesh profiteth nothing." (John 6: 63.) Anything will not come out of nothing. People say, sanctification means, "God cleanseth the flesh day by day, it becomes better and better." Oh, my friend! you are utterly wrong; God does not say so: He says, "Flesh profiteth nothing." A donkey cannot become a horse by washing twenty times a day; a donkey will be a donkey, and a horse will be a horse. God says, "Flesh crucified," so you cannot find it remaining anywhere if it is crucified. You say, "Flesh lusteth against the Spirit, Spirit against the flesh;" it may be so until the believer puts the flesh with its lusts on the cross. When the flesh with the lusts therefore is crucified, we are sure the crucified flesh does not remain to lust against the Spirit. You might say "Paul said, 'Oh wretched man that I am! who shall deliver me from the body of this death?'" (Rom. 7: 24.) But you must not stop here. See how Paul answers this—"I thank God, through Jesus Christ our Lord." Now you see Paul answers his own question; so he found deliverance from that "wretched man that I am," through Christ; and this "I am," you will find as I said before, "Crucified with Christ." (Gal. 2: 20.) So "I am" does not live here, if it is crucified. Still you can see clearly about this; God says, "Put off the old man." (Eph. 4: 22) "Put on the new man." (Eph. 4: 24.) That is, you are converted; you are in Christ. "Put off the old man with his deeds," is as God said, "The flesh is crucified with the lust." So put off the old man for conversion; put off the old man with his deeds for cleansing.

Now my friend,—

"Our old man is crucified."
"Our flesh is crucified."
"I am crucified."
"Put off the old man."
"Put off the old man with his deeds."
"Oh wretched man that I am."

All these things, that I have proved from the Word of God, are no longer in the believer, who has put "his all" on the altar as Paul did, and he is able then to say, "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me." Nevertheless I live," mark that; many of you do not understand that because you are not dead with Christ, you still live, and you want to explain God's Word according to your nasty experience. You must go to God' standard; do not bring God's standard to you. A child should write according to her teacher's copy, the teacher's copy will not come down to the child's scribble.

Now I I I is entirely gone, because Christ only lives. Christ lives now in your heart by faith; He works through you; He walks through you; He speaks through you; He writes through you. Now you see you have become partakers of the Divine Nature. "Whereby are given unto us exceeding great and precious promises, that by these, ye might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust." (II Pet. 1: 4.) How did you become partaker of the Divine Nature? You took Christ in you by faith. (Eph. 3: 17.) I will come in to him. (Rev. 3: 20.) Now none of self, all of Christ. As Christ is in you, you are like a branch, Christ is like a vine, (John 25: 4,) and the sap rises from the vine to nourish the branch. Nothing in you brings forth fruit, but Christ in you; the real vine carries the sap to you, the branch, so you may bring forth fruit. People expect to see fruit in the branch, but credit belongs to the vine; "Without Me ye can do nothing." (John 25: 5.) But you can do "all things through Christ." (Phil. 4: 13.)

Now you see sanctification is imparted, not imputed Christ works, but through you. The fruits must be seen in your life; God expects that others should see you are holy. "Ye are our epistle written in our hearts, known and read of all men." (II Cor. 3: 2.) Although you see grapes on the branches the credit does not belong to the branch, for the branch is nothing, the sap is something, the vine is everything. The vine is the Lord Jesus Christ; the sap is the grace of Christ; and you are the useless branch connected with the vine by faith. You have nothing to do with your sanctification, you are like a pen and Jesus is the writer. Day by day as the fruit gets bigger and bigger, you will grow in maturity, as much as you yield according to the light you receive. When your yielding stops, the growth of your sanctification stops. The more you yield, the more you will grow in sanctification.

As long as you abide in Him the sap will rise to the branch, that you may bring forth more fruit. What is abiding? You abide in Him by faith, that is not doubting that Christ dwells in your heart. "My words in you." What does that mean? "Whatsoever He saith unto you do it." (John 2: 5.) That is being always ready to obey, not so much what you want to do, for you are dead, but "Whatsoever He saith do it." Let your eyes be on Him and please Him the whole day, that is having a single eye. You have one object before you, how to please Jesus. "I do always those things that please Him." (John 8: 29.) Now your object must be the whole day to do His will and to fulfil His wishes. "My meat is to do the will of Him that sent me." (John 4: 34.) Do not mind anything else except these two, to do His will and to please Him the whole day. That is sanctification.

Now I will sum up all that I have said, in a few lines. 1. Put off the old man; put on the new man. Old things have passed away; all things have become new. That is the first state of Christian life. Have you got that? 2. Put off the old man with his deeds, and "Flesh crucified with the lusts," that is cleansing. You will get this when you surrender your all. Then nothing remains inside, Christ comes in. (Rev 3: 30) Christ dwells in you by faith. (Eph. 3: 17.) Christ works through you. That is sanctification. Your object the whole day is to please Him only, that is the single eye. Your body will be full of light. Now, my friend, if you do not understand it, get on your knees and ask God to make this real.

Trust for your rest; yield for your light; obey for your joy.

The Religion of Israel.

By Reader.

The more carefully we study the Old Testament and compare its teachings with the religious conceptions of the great nations of antiquity the more we are surprised at the sublime character of the Biblical teaching concerning the Creator. With all their intellectual culture the Egyptians, Greeks and Romans were polytheists and idolaters, and some of their wisest moralists believed and taught much on religious subjects that was absurd. The Israelites, however, held the sublime idea of the unity of the Godhead, a conception which even the infidel must admit is as reasonable as the religious opinions of the Egyptians, Greeks and Romans were absurd. Where did the Israelites obtain so sublime an idea? How is it that their religion excels that of any of the most cultured nations of antiquity? Is it not because their religion came from God? Hear what H. L. Hastings says on this point. We quote from "Was Moses Mistaken?" one of his "Anti-Infidel Library" essays:

"Moses was reared in a land of magnificent temples devoted to base and obscene idolatries; where the highest culture of the age bowed in adoration before sacred serpents, holy hawks, blessed beetles, consecrated crocodiles, and divine bulls; where men erected obelisks and adored monkeys, built pyramids and worshiped cats! Yet, notwithstanding such an environment, he proclaimed the glory of one eternal God, and led out of Egypt the one nation which worshiped this one supreme Creator; and who, in the midst of the gods of Edom, Philistia, Moab, Babylon, and Phœnicia, have as a nation, held fast the law he gave, and the truth which they still proclaim, saying, 'Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.' Doubtless the wise men of Egypt pronounced this the great mistake of Moses' life time. But where are the gods of Egypt and of those nations to day? They are lost in oblivion, cast to the bats and moles, mutilated, battered, crushed, and buried in the ruins of their own temples, or gathered as curiosities to the British Museum, and put down cellar because they are unfit to be seen by daylight. Of all the gods of all those lands there is not to day one who is worshiped by any mortal man, while the God of Abraham, Isaac, and Jacob, proclaimed by Moses and worshiped by Israel, is known in every quarter of the earth, and reverenced by millions of devout worshipers

"Our skeptical friends believe in the survival of the fittest, I believe the fittest has survived: the only God worshiped then and worshiped now, and to whom, in many lands, and among the purest and noblest peoples, every day from that time to this, has ascended praise, thanksgiving, and supplication, is the God of Israel. His fame is spread abroad among the Gentiles. From the rising of the sun to the going down thereof, his name is exalted and praised. I think we may conclude that Moses was not mistaken when he testified to the glory of that one God, and 'endured as seeing Him who is invisible.'"

Oaths are Wrong.

Prof. Simpson Ely.

I believe all oaths are wrong, whether profane, judicial, or extra judicial. Following are the reasons for the faith that is within me:

1. They belong to the hand writing of ordinances which was nailed to the cross. Col. 2: 14.

2. Jesus says our statements must be simply affirmations or negations. Matt. 5: 37.

3. Jesus says anything more than an affirmation or negation comes of evil. Ibid.

4. Jesus condemns all oaths of confirmation. Matt. 5: 34–36

5. That the Law of Moses sanctioned oaths, does not make them legitimate now. We may as well defend retaliation, divorce, animal sacrifice, and circumcision, and practice them, because recognized by the Law of Moses. We are to hear Jesus and obey Him.

6. An oath of confirmation cannot add any weight to our statements. If a man cannot be believed "upon honor," no form of oath can make his word more worthy of credence.

7. An oath involves an unauthorized use of the name of God. I would not dare to put another's name to my note; why then should I put the name of God to my statement?

8. There is no law in this country to compel a man to take an oath. If there were such a law I would violate it; for I believe it would, contravene the law of Christ; and where these conflict, Christ is my King. Under no circumstances will I be sworn. "Swear not at all."—*Cynosure.*

Seek God Now.

My friends, the invisible things of God! the things of the last chapter of the Revelation! We shall soon appear before God—not only those who are awaiting the summons day by day, who are more especially warned by their Lord to hold themselves in readiness, and who rejoice, yea, ardently long for the moment when Jesus will say to them, "Come!"—but it is equally true for us all. None of us can be sure that he will live until the evening. *Now*, while you have the free use of all your faculties, now is the time to put yourself in communication with the invisible things by means of the Word of God and by prayer. These are very old things that I am telling you, but, alas! our incredulity and want of fervor make them very new things! Seek the invisible things. Seek God himself, enthroned in the midst of the invisible world, through Jesus Christ who has opened it for us by the veil, that is to say, his broken body, and whose love and whose sufferings for us form the measure of the joy which he has prepared for us. "Though it tarry, wait for it; behold, it will surely come and will not tarry."—*Adolph Monod.*

If we were to make our own choice at this moment, whether we should live or die, be sick or well, have poverty or abundance, be in public favor or in general disrepute, we might choose that which would be the worst thing possible to us, although it seemed the thing most to be desired. But if God were to choose for us, he would make no mistake. Which, then, is better, to choose for ourselves, or to ask God to choose for us?

The Mennonite.

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A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., FEBRUARY, 1898.

It is encouraging to learn from members of the Board of publication that this work of the General Conference is brightening up. The debt which confronted the board at the time of the conference meeting in 1896 is being wiped out and the work of disseminating good literature is being extended. Everyone can have a share in this revival of a good work and at the same time be greatly benefitted by patronizing our publishing house in its periodicals and at the book counter.

§

Bro. J. B. Baer writes: "Providence permitting we expect to leave here (Bluffton, O.) for Pennsylvania about the 1st of February." May the Lord bless his visit to our churches here as He has done in the past Let us pray that his coming may be in the power of the Spirit. We are glad to note that Sister Baer is so far restored in her health that she can come with him to her old home—her parents and her many friends in the East. Let us even bear up these devoted servants of the Master upon the arm of prayer that the Lord may strengthen them and sustain them in the arduous work to which they are giving these many years of their life.

§

The last Wednesday in January being appointed as a day of special prayer for colleges, it is known that in some institutions the entire day was given up to religious services. The religious influence in our higher institutions of learning has greatly increased in the last ten years. Now almost without exception the formation of Young Men's and Young Women's Christian Associations with their regular meetings for prayer and their evangelistic work among the students is encouraged and fostered by the authorities of these institutions. There are still some things in the moral atmosphere of many schools that need correction, but such facts as above mentioned give reason to take a hopeful view of the future of our colleges.

§

The congregation at the Gap, Lancaster county, Pa., of which Bro. Samuel Lantz is the devoted pastor, has sustained a great loss, humanly speaking, in the death of Bro. Jacob B. Neuhauser. He died at his home at Bird-in-hand on Dec. 7, 1897, after a protracted illness with consumption. Deceased was an active member of the congregation and the faithful superintendent of the Sunday-school. He was a man greatly respected in the community in which he lived. On the day of his burial the public schools of the town were closed in honor of his memory and the people turned out in large numbers to show at the grave of their neighbor their respect and appreciation of his manly virtues as a Christian business man and citizen.

§

If a thing is wrong in principle no degree of smallness in the seal of its application can make it right or a matter of indifference. A lie is a lie, always and everywhere, and there are no *little* lies in the estimation of God. So with every sinful principle. It is one of satan's cunning deceptions to get people to look with indifference or even with a degree of allowance upon certain practices which upon a larger scale they would at once disallow. A good example of this may be seen in the use of the lottery principle, which in its evil essence is found upon analysis to be selfishness and dishonesty. In the little schemes of chance which ever and anon one meets with, this evil principle is by many otherwise honest people either not recognized or winked at, and yet it is manifestly just as much dishonest to try to get for five cents an article worth five dollars as it would be to try the same scheme on the scale of thousands.

§

In about all of our churches, perhaps without any exception, Christmas festivals were held again this year as has become the universal custom. Where the programs for these festive occasions are arranged and carried out in the true Christian spirit with a proper regard for the holy character of the event to be celebrated, they can be, and generally are, productive of much good. But alas! how liable to perversion all good things are at the hand of man. How easy the drifting into amusement even in these anniversaries of a Savior's birth. One generally need not go far either in the country or the city to find a Christmas-festival, so-called, of so decided a worldly character that we can not help thinking they must be an abomination in the sight of God. Here is a sample, an extract of a newspaper report of such a festival, which came to our notice. "The Christmas festival was a grand success, particularly the music by the Phila. Trio and especially the 'Imitation of the Mocking Bird.' The doll drill was especially taking and appropriate. Beautiful, grand! Santa in all his glory; the best we ever had," The Phila. Trio mentioned in the account was an Italian curbstone, or hotel or traveling troupe. We trust none of our schools are guilty of such abuse. We are indeed persuaded to believe better things of them. The sweet messages from Heaven centering around the sublime fact of the incarnation—that sweet and ever sweeter story of old—fill the soul with a joy that the world can neither give nor know, and no joy of worldly amusements can rival.

§

In the call for a General Conference issued by the meeting of delegates from different Mennonite congregations and local conferences held near Elida, Allen county, Ohio, last November, the object of the proposed General conference is stated to be five-fold: 1. To bring about a closer unity of sentiment on Gospel principles; 2. To bring about a closer bond of sympathy among the congregations in various parts of our brother hood. 3. To establish confidence among the different conferences and ministers in their respective fields of labor; 4. To form a body whose object shall be to direct the work that is of common interest to all our congregations; 5. To further promote the prosperity of the church. The different points of this statement are well taken and as far as we can see are in full accord with principles of the General Conference already in existence for many years. The central idea of this conference from the outstart has been that of the fourth point, viz., to direct and to stimulate united work along lines of common interest especially in the work of missions, of carrying the light, the blessed gospel light, out into the dark places of the world. And we believe this will be found to be the point of greatest importance and weight, the point to which the others will be mainly tributary, with the conference about to be established as we hope.

There is cause for rejoicing to be found in the latest reports from our mission stations. The leaven of the Gospel so faithfully applied by our missionaries is evidently at work. There seems to be the dawning of a brighter day. As in the days of old, the people that sit in darkness are beginning to see a great light. Oh, that the Sun of Righteousness may soon for our Indians "arise with healing in his wings." Dear reader, are we sustaining this blessed work with our prayers and our offerings as it is our duty and our privilege to do? Look at the report of contributions for this cause on the last page, and see how the Lord is opening the hearts and hands of his people for his "other sheep" that he must bring into the fold.

In The Harness.

Pastor A. M. Fretz has the satisfaction of seeing his young people active at work not only in the two schools connected with the churches of his charge, but also in three other schools in out lying districts. In his annual record he speaks of these schools on this wise: "The pastor had the pleasure of attending and participating in five Sunday-school Christmas services, viz: 1. Fretz Valley school house, where our young brother J. Oscar Fretz, as superintendent, with a number of earnest helpers is conducting a lovely Sunday school. In the visit there the pastor was reminded of the fact that it is now twenty-four years since he taught the then boys and girls, some of whom are now parents of the boys and girls there now. 2. Morwood Union Sunday-school, where our brethren U. S. Gehman, J. B. Clemens, and Andrew G. Gottshall with the assistance of some good workers are doing an excellent work. 3. Souderton, where the work is progressing finely. 4. Deep Run, the school in which we were raised and where we labored and to which our heart always turns with joy, to do what we can for the work of the Lord. 5. Deep Run School House, where a good school is being conducted by brother Mahlon F. Swartz, with the assistance of faithful workers."

Notes From Our Field.

Schwenksville, Pa.—On December 12, 1897, three persons were baptized and received into church-membership, making twenty three new members for the year. The Lord has abundantly blessed us in every way. Our Young People's Society meets every Tuesday evening, and most of our young people take an active part in it. At our Christmas service which was held on Sunday evening (Second Christmas) the church was crowded to the door. The school rendered the Christmas service entitled "Great Joy", and each pupil received a box of candy and an orange. The school is in a prosperous condition.

The pastor lately received a call to conduct a series of meetings in Stevensville, Ontario, but owing to ill health he was obliged to decline which he did very reluctantly. The bad roads have interfered very much with the attendance at the church services and the Sunday school.

§

First Mennonite Church, Phila.—The past year has been one of activity and progress in all the various branches of our Church work. The services through the year have on an average been well attended and much interest is manifested among the members regarding the work. At the recent Communion service there were 300 communicants. A catechetical class conducted by the Pastor is also well attended and will be continued once a week until Easter.

In the Sunday school 40 new scholars have been added during the year in the adult department and 36 in the primary department. A Home Class Department has also been established under the supervision and direction of our Pastor

A new Library, costing in the neighborhood of $175 has also been secured through the vigorous efforts of the Secretary and Librarians of the school, aided by the various organizations of the church and the members and friends of the school. The books have become very popular, over 160 being distributed each Sunday. The average attendance of the school during the year has been 250 per Sunday.

The C. E. Society during the past year has increased its membership by the addition of 6 new active members; 1 associate was also transferred to the active list. The various committees are with one or two exceptions, busily engaged in pushing forward their particular line of work. The Sunday evening prayer meetings are generally well attended and always full of interest. The "Mennonite Endeavorer," published under the auspices of our Society, has been enthusiastically received throughout the year wherever sent, and its influence is being felt in every branch of our work. The general appearance of the paper has been greatly improved and hereafter it will appear in a new cover and title page. Bro. Silas M. Grubb has also been included as one of the assistant editors.

Besides the regular meetings which take place at the Mission on North 6th street, services are conducted every Sunday morning at the old Germantown church, Bro. Silas M. Grubb being in charge. A Sunday-school has also been established here which meets regularly before the church services. Latest reports are encouraging.

§

North Sixth Street Mission, Phila.—The much talked of new leaf has been turned and we enter upon our work with, we trust, renewed enthusiasm and consecration to the cause of Christ and his church. We have elected our new officers for the new year to carry on our mission work.

During the past year our work for the Master has been successful and encouraging, the Lord has blessed us in our efforts and undertakings. We have enrolled on our list in the Sunday school 132 scholars. Sixty little children in our primary department and seventy two in our intermediate department.

During the last year we have also added several new links to our chain of work. Regular preaching services are now held every Sunday evening and Gospel services every Tuesday evening. The interest manifested in these meeting is very encouraging and upbuilding in that most holy faith in Christ Jesus. We have also established a Charity Fund in accordance with Acts 4: 32-37, for the benefit of those of our number who are in need and also of such as we may come in contact with that do not belong to our number but yet are worthy of such help. I am glad to say that these mites that have been collected in our Sunday afternoon Gospel services have done a great deal of good and we hope and trust that in this year our fund will increase so that we may be able to do more good in helping those that need our help, and in this way win souls for Christ.

We have also a Young People's Society of Mission Workers, who hold Gospel services every Thursday evening. To this society we must attribute a great deal of the success of our work in general. They have a visiting committee consisting of five members whose duty it is to visit in the community, invite people to our Mission, visit the sick and the afflicted, the poor and the needy, the dying and the bereaved.

Experience has taught me that the secret of success in all Christian work is to learn and realize the value of a soul, and to do personal mission work. Jesus said, "I must be about my Father's business." So we likewise must follow his example, be up and doing, use those talents God so freely gave to us, be faithful workers in his vineyard, and then may all redound to his honor and glory and to the welfare of never dying souls.

HARVEY SHELLY

§

Hereford.—The year 1897 has been an eventful one for our congregation. At the annual business meeting near the beginning of the year the matter of remodeling and enlarging our church was agitated again and the initial steps were then taken which led a few months later at another meeting to take up the work of building at once, making the preparations before harvest so as to be ready to start with the erection of the building immediately after harvest. Thus the work was begun, and it was successfully carried through, so that the close of the year saw the church completed ready for occupation. The greater part of the building as it now stands is new and the old part has been so changed and combined with the new part as to form one harmonious whole, well adapted in its various arrangements for the use of the congregation and its different auxiliaries.

The dedication took place on Jan. 2d of this year. The weather was cold but otherwise favorable and the services were well attended. The brethren J. S. Moyer, W. S. Gottshall and H. M. Clymer delivered the principal addresses of the day. In appropriateness these sermons could not have been excelled and best of all they were set to the key of deep spirituality. The necessity of soul consecration of the worshipers in order to use acceptably the house for God's service was emphasized throughout. On the whole the services were marked by a simplicity and fervency that made them very impressive

The meetings during the following week (the week of prayer) were well sustained On the first two evenings the brethren N. B. Grubb, A. B. Shelly, and A. M. Fretz spoke along the line of thought suggested by the Evangelical Alliance, viz, The revival of true spiritual religion, and the work of the Holy Spirit in such a revival. The meetings were continued till Friday evening with unabated interest and since then weekly meetings for prayer and mutual edification have been started, held every Wednesday evening. God has promised to give the Holy Spirit to them that ask him, and he is making his word good to us in these meetings.

It may not be out of place here to state that the cash outlay required for the building itself has been about $2830. Besides this the members and friends have contributed labor free of charge to the estimated amount of about $300. The cost of the furnishing including heater, pews, chairs for Sunday school room, lamps, pulpit, communion stand, pulpit chairs, organ, blackboards, shades, and carpet, will amount to nearly $1000 more So that the total cost of the building completely furnished will be about $4000.

The outward confusion unavoidable during such building operations, at times during the fall interfered with the regular work of the church. Several services had to be set aside and the Sunday school missed a few sessions. But now with improved surroundings and accommodations we are glad to note that the school is growing larger and the interest in the work of the church in general is gaining. Oh, that in humility of mind and in singleness of heart in the service of the Master we may glorify our Father in Heaven by bringing forth much fruit.

Wadsworth, O.—Our congregation and Sunday-school celebrated the anniversary of the birth of Christ on December 27 and 28, 1897. The choir, consisting of nearly thirty mixed voices, rendered the beautiful and inspiring cantata, "Prince of Peace," with several extra duets and quartets. The church not being large enough to accommodate the mass of people that came to hear the music, the choir kindly consented to render the cantata two nights to give all an equal opportunity to hear and enjoy as well as learn a beautiful lesson from it.

Born to Mr. and Mrs. N. C. Hirschy, at Oberlin, O., on Tuesday, January 11, 1898, a young minister. The news concerning the welfare of mother and son is closely watched by the community, especially by the people of Pastor Hirschy's charge and by Mrs. Hirschy's many friends and acquaintances in this her native place.

Rev. J. B. Baer, of Bluffton, O., recently occupied the pulpit of our church in the absence of the pastor.

Special Session of Conference.

Proceedings of the special session of the Eastern District Conference held in the Mennonite church, Bally, Pa., Jan. 4, 1898.

The chairman announced hymn No. 136, read Heb. 13, and offered prayer.

The following delegates were present: A. B. Shelly, J. S. Moyer, A. M. Fretz, A. S. Shelly, W. S. Gottshall, James B. Funk, M. C. Gottshall, William G. Moyer, Lewis Schleifer, and Daniel Landis.

The object of this special session was stated by the committee appointed by Conference to work on the Overture to our Conference by the trustees of Perkiomen Seminary to unite with our Schwenkfelder brethren in the cause of education. The committee felt the responsibility too great to assume it alone and desired the opinion of the Conference on the subject.

The subject was extensively discussed and viewed from every side and then the following resolution was unanimously adopted:

Resolved, That while as a Conference we would feel much inclined to accept the offer of our Schwenkfelder brethren to join them in the financial support and the control of Perkiomen Seminary, we deeply regret that for the present we can not see our way clear as a Conference to assume any definite obligations to this much desired end. But Conference would hail it with joy if by private efforts, donations, or bequests the necessary funds should be raised among our people to enable us at some not distant future day to join our Schwenkfelder brethren in this work on some basis satisfactory to both them and us. Meanwhile we take pleasure in heartily recommending Perkiomen Seminary under its present efficient management to our people as a school worthy in every way of their support.

The Secretary was instructed to deliver this resolution to the proper authorities.

Conference closed with singing hymn 122 and prayer by J. S. Moyer.

A. M. FRETZ, *President*,
W. S. GOTTSHALL, *Secretary*.

Go to your knees and cry to God in prayer and crooked things shall be made straight. Be willing to be guided and you shall be guided. If you blunder on in your self-sufficiency you will soon be in a slough; but if you will wait upon God your steps shall be ordered of the Lord. We honor God by taking counsel of Him.—*Spurgeon.*

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

He Leadeth Me.

Is pasture green?—Not always; sometimes He
Who knoweth best, in kindness leadeth me
Into rough ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with terror and with fright,

Only for this—I know He holds my hand;
So, whether in the green or desert land,
I trust, although I may not understand.

And by still waters?—No, not always so;
Sometimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, where he leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom, He hath led me so.

—*Selected.*

We are in receipt of a neatly gotten up booklet styled "The Endeavorer's Daily Companion for 1898," edited by Amos R. Wells, the managing editor of the *Christian Endeavor World*. It contains the prayer meeting topics for the year, together with daily readings, and thoughts on the topics. Besides these features, it is brim full of historical nuggets, and suggestions for society workers. It ought to be in the hands of every member of our Young People's Societies. It is published by the United Society, Boston, Mass.

There are a great many standards for measuring success in general, and so also for measuring the success of a person in a particular venture. The success of the leader of a Young People's meeting is variously estimated by the different ones interested. If he has failed to open his meeting with an elaborate essay or address, he may be regarded as a failure by some, while others may have been impressed by the words spoken by him as an introduction, possibly in a very faltering manner. Let us aim to have the truest standards of measurement, and when evidences of success are apparent, let us not fail to speak the encouraging word that may mean so much to one making his first attempts.

Touching the question so perplexing to many young people, young men especially, of doubtful amusements, and of work on the Sabbath day, D. L. Moody writes as follows in the *Ladies' Home Journal*: "I have always found that any young person who truly seeks "first the Kingdom of God, and His righteousness," has little time or inclination for so-called doubtful amusements. And in an experience of over forty years I have never known a person who made the Kingdom of God his first thought who was ever at a loss for direction. The trouble is that men are tempted by the world's allurements, and try to make themselves believe that they are unable to withstand the current of popular opinion. But I wouldn't give much for a man who isn't willing to have principles that cost him something. The very fact that the desecration of the Sabbath in their business duties, or the question of their occupation or amusements is constantly annoying them, is proof that they do not believe that they do not believe that they are consistent with their faith. What young men want to-day, I truly believe, is not so much conviction as courage."

Christian Endeavor News.

Christmas is over, and New Year's Day is past, and the next anniversary of special moment of Christian Endeavorers is Christian Endeavor's seventeenth birthday on February 2.

Each recurring year this day is made a day of exceeding value to every society that rightly celebrates it. It is a new point of departure. It is a day for taking account of stock. It is a day for new inspirations, resolves, purposes. It is a day for beginning to execute these purposes.

No more interesting exercise for young or old can be furnished than that provided by the United Society, entitled "The Christian Endeavor Locomotive." But let not the use of this exercise be the only way of marking the day.

Get your pastor to remember it on Sunday, January 30, at least in his prayer, if not in his sermon. Be sure to remember the Christian Endeavor Day offering to your own missionary board, home or forcign; and, above all, plan for some spiritual advance.

How could the day be better marked than by an early "quiet hour," say at seven o'clock in the morning, when all the choice spirits who desired should assemble in the prayer-meeting room or in some private home to seek, first of all, to get right themselves before God, so that through them a blessing might come to the society and the whole movement? What society will inaugurate on Christian Endeavor Day, 1891, the early morning Quiet Hour?

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No higher or more gratifying proof of the importance and value of beginning to make men and women of the children in their infancy can be given, than a record kept of the first nine thousand children graduated from the Golden Gate kindergartens of San Francisco. Not one of those children, who are now men and women, has ever been detected in any crime, and by far the larger number of them are good, Christian men and women.

It can never be known how large a proportion of the Sunday-school boys and girls of the land who are now men and women have the same record, but it is certain that there are thousands and thousands of them who have developed the highest type of Christian character in the Sunday-school. It is certain that the primary and kindergarten departments of the Sunday-school have been veritable child gardens in which have been planted the seeds that have given to the world thousands of the finest types of Christian men and women. It is certain that the record of the Sunday-school is and will ever be a soul-saving record, and that those who hold fast to the truths they were taught in the Sunday-school are far in excess of those who let those truths slip from them and "turn out badly."

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When one graduates from school he is expected to enter some higher institution of learning, or the wider range of business and professional activities. This changed and marked upward step is rightly called commencement. Corresponding with this exodus from our colleges, a great many young persons cease their attendance at church or Sunday-school. They have not completed the course of religion, in study or in attainments of character. No diploma has been given them by the proper authorities. They have not accepted a call of more important service. One who forsakes the worship of God, in company with his saints, cannot pass to any nobler sphere of employment. The church graduate drops out of the great school of Christ, drops into unworthy ways, and keeps dropping through life and beyond. One who breaks away from fellowship with the Saviour and his servants upon earth slides backward, no matter the swift energy of his Sunday summer sports. The church graduate steps out into spiritual chaos. That is his commencement.—*Wm. R. Campbell.*

Mission Department.

EDITED BY A. B. SHELLY.

From Aarapahoe, O. T.

The following letter from missionary M. M. Horsch is intended to explain some misunderstandings which seem to exist in regard to the capacity of the new missionhouse lately erected and its adaptedness for holding meetings with the Indians.

ARAPAHOE, OKLA., Dec. 20, 1897.

To the friends of our Mission:

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For several reasons we celebrated our Christmas festival with the Indians yesterday already. If the dear mission friends could see how we have to make shift in order to accommodate those present at greater meetings, no one would any longer doubt the necessity of having a chapel erected.

I would also embrace this opportunity to express my thanks with and in the name of the Indians to the members of the different Sewing Circles for their love manifested by sending articles of clothing, etc., for distribution among the Indians. With these gifts we were enabled to prepare a joy for many a poor and perishing Indian heart. Some of them requested me in a special manner to thank the givers for these gifts. O, that these poor, lost sheep might by these gifts of love be induced to think of the greatest of all gifts given by God to man, and might they in the spirit go to Bethlehem, and like the shepherds, seek to find their Saviour and Redeemer! With greetings, yours,

M. M. HORSCH.

From the above letter of missionary Horsch, it is evident that a chapel should be erected for his use without delay. I am glad to be able to inform our mission friends that from the late report of our mission treasurer we learn that $136 have already been sent to the treasurer for this object. If this sum could be trebled (and why should not this be possible?) the amount for a chapel as it is planned, and as it will fully satisfy the present demands, will be in so far procured that the mission board can go ahead and order its erection. The work ought to be done as soon as possible. Would it not be a good plan if the different Sunday-schools would make contributions for this object and thus help in erecting a chapel for brother Horsch in which he can hold Sunday-school with the Indian children and meetings with the adult Indians? Let our children and young people in their respective Sunday-schools take hold of this matter, and let them sent in their contributions. Let them thereby encourage our young brother Horsch in his work and prepare a joy and a blessing for the Indians! Ed.

From Missionary Petter.

Brother R. Petter, in a recent report to the Mission Board, writes very encouragingly of their work during the last quarter of the year just past. He says: "The friends of our mission may ask the question, what results of your work can you show us? How much of success have you had during the past year? We are not enabled to answer these questions by numbers. In fact, we do not set much value upon numbers. Numbers are not equivalent to success in the work of the Lord. That our work is not in vain is shown on the one hand by the increasing desire on the part of many of the Indians to be taught of God, and on the other hand by the increased opposition to the truth on the part of others. We observe the greater desire for divine instruction both during our meeting on Sundays and during our private conversation with them. I will not write anything about the number attending our meetings. If our church were filled every time to its utmost capacity even this would not be a sure testimony that the Indians are inquiring after God, in as much as many of those attending might have come for the sake of the bread which they receive while there. No, it is not the size of the meetings, the number attending them, which proves that the Indians are inquiring after the truth, but the spirit of attention manifested. I can readily observe that the Indians now hear the Word of God quite differently from what they formerly did. They are much more susceptible then they formerly were. This they show by their manner of conversation and by the questions they ask. For example, an Indian comes to me in the evening and opens his heart to me. He is tired of his heathendom and sees plainly what he ought to do. But he does not yet have the courage to follow his convictions. He says, 'wait until others make up their minds to come, then I will come too. I do not wish to break with my religion alone.' Another one, with whom I had a long conversation, said, 'Yes, I believe that I am a sinner and that no one can save me but Jesus. But this is what makes the thing so hard for me, there is but one God and there are so many devils. With these I have to contend. The good is a unit but the evils are so many, therefore it takes a long time to overcome the evil.' One of the principal priests of the tribe came to me one morning and we had a long conversation together. I asked him why he never attended our meetings. Rising from his seat and lifting his arm he said, 'I am too bad. I am afraid to attend your meetings because I am not able to do that which is told us there. If I would come and hear what is said and would not do it God would punish me for it. Therefore I will rather not come at all. For four times I had a dream and four times a voice told me not to oppose the house of God!' An Indian woman, after being invited to come to our meetings, said, 'No, there I will not go, for if I do, I can no longer steal, lie, scold and live as a heathen.'

Kaowess, who has become a Christian, and who is now waiting to be baptized, gives me much joy. Some of the other Indians have tried hard to divert his mind. An educated Indian told him he should go to the Baptist or Episcopal missionary to be baptized, for then he could live pretty much like the other Indians did. Kaowess asked him, 'what would be the object of my baptism in that case?' Kaowess tells me how the Indians use many efforts to persuade him not to be baptized. But says he, 'they have ridiculed me long enough. I can not go back. They recognize me as a Christian and I can not decieve them.'

Sunday before Christmas we dealt out the gifts sent by the Sewing Circles among the Indians in our church. These gifts preach an unradicable sermon to the Indians. Wherever one of these garments is worn by an Indian it induces them to think and speak of the people who out of love towards God also love the Indians. They now speak much about this and thus the work of our dear sisters done at home in the congregations proves a mighty auxiliary here in the field. We would here express our heartfelt thanks to the sisters of the Sewing Circles for these gifts."

Christmas at Cantonment.

Brother G. A. Linschied writes as follows of their Christmas festival with the school children at Cantonment:

"We again celebrated Christmas as usual. At the evening festival brother Petter's chapel was filled with spectators. The Indians came while it was yet daylight and posted themselves as near the door as possible, so as to be sure to get inside when the door was opened. As soon as the children had entered the building the crowd began to push for the door. Two corpulent women, weighing three hundred pounds or more a piece, took the lead. Each one desired to get in first. They both came to the door but farther they could not go, the door was not wide enough to admit them both at the same time! And now, what was to be done? Forward they could not go, and go back, they were neither willing nor able on account of the rush of people behind them. Woe therefore unto this door-frame, which before this had to undergo the strains of a cyclone, but which never before had experienced anything like the present!!! At first it occasioned no little merriment when both of these women, by whom the door was entirely blockaded, exerted all their strength and energy, each one desiring to get in first. But afterwards, although it was a cold December night, a tropical heat overcame them and cross words began to flow. But at last one of them, by exerting all her strength squeezed herself through, after which a whole flood of people rushed in reminding one of the break in a dam. After they were inside each one sought for himself a place and kept quiet. Occasionally a child, concealed under a blanket upon the back of its mother, would be wearied and thus cause some little disturbance.

At first the children had their exercises as outlined on the programme. After this some words were spoken to the older Indians in both their languages, explaining to them the meaning of the Christmas occasion. Then every family having children at school became a paper bag filled with cakes, etc. The children for different reasons became their presents on the following day. Thus the long expected and longed for holidays have again passed by. The Indians undoubtedly have yet many things to talk about. Were they perhaps irritated on account of the crowded condition of the church? No, this was only sport for them. And among the different recollections of this evening about which they now frequently converse together, they will no doubt also remember what has been told them of their sinful condition, of their hastening away to a lost eternity, and of the child born upwards of eighteen hundred years ago to save them from this their lost condition.

The Lord who has permitted them to again enjoy this joyful season, may grant that by this joy experienced at their Christmas festival they may be led to seek and find the joy everlasting!"

Our new mission station near Arapahoe, Okla., is called *Havenaon*, a Cheyenne name, signifying a place of prayer. Missionary Horsch's address remains the same as before, Arapahoe, Okla. Ter.

Marquis Ito, who has returned to Japan from England, has been selected to make the presentation of a copy of the Bible to his majesty the Emperor of Japan. It will probably be given on the Emperor's fourty-fifth birthday.

The third International Convention of the Student's Volunteer Movement will be held at Cleveland, Ohio, beginning Wednesday afternoon, February 23d, and closing Sunday night, February 27, 1898. The last convention of the kind was held four years ago, at Detroit, Michigan and was attended by over 1000 Volunteers and other students from 294 colleges and theological seminaries, by secretaries of 54 Mission Boards, by returned missionaries from all parts of the world and by leaders of all the great movements at work among the young.

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influences out to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he can not be. There are no moral blanks, there are no neutral characters. We are either the sower that sows and corrupts or the light that splendidly illuminates, and the salt that silently operates; but, being dead or alive, every man speaks.—*Chalmus.*

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

He Leadeth Me.

In pastures green?—Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with terror and with fright,

Only for this—I know He holds my hand;
So, whether in the green or desert land,
I trust, although I may not understand.

And by still waters?—No, not always so;
Oftimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, where he leads me I can safely go;
And in the blest hereafter I shall know
Why, in His wisdom, He hath led me so.

—*Selected.*

We are in receipt of a neatly gotten up booklet styled "The Endeavorer's Daily Companion for 1898," edited by Amos R. Wells, the managing editor of the *Christian Endeavor World*. It contains the prayer meeting topics for the year, together with daily readings, and thonghts on the topics. Besides these features, it is brim full of historical nuggets, and suggestions for society workers. It ought to be in the hands of every member of our Young People's Societies. It is published by the United Society, Boston, Mass.

There are a great many standards for measuring success in general, and so also for measuring the success of a person in a particular venture. The success of the leader of a Young People's meeting is variously estimated by the different ones interested. If he has failed to open his meeting with an elaborate essay or address, he may be regarded as a failure by some, while others may have been impressed by the words spoken by him as an introduction, possibly in a very faltering manner. Let us aim to have the truest standards of measurement, and when evidences of success are apparent, let us not fail to speak the encouraging word that may mean so much to one making his first attempts.

Touching the question so perplexing to many young people, young men especially, of doubtful amusements, and of work on the Sabbath day, D. L. Moody writes as follows in the *Ladies' Home Journal*: "I have always found that any young person who truly seeks "first the Kingdom of God, and His righteousness," has little time or inclination for so-called doubtful amusements. And in an experience of over forty years I have never known a person who made the Kingdom of God his first thonght who was ever at a loss for direction. The trouble is that men are tempted by the world's allurements, and try to make themselves believe that they are unable to withstand the current of popular opinion. But I wouldn't give much for a man who isn't willing to have principles that cost him something. The very fact that the desecration of the Sabbath in their business duties, or the qnestion of their occupation or amusements is constantly annoying them, is proof that they do not believe that they do not believe that they are consistent with their faith. What yonng men want to-day, I truly believe, is not so much conviction as conrage."

Christian Endeavor News.

Christmas is over, and New Year's Day is past, and the next anniversary of special moment of Christian Endeavorers is Christian Endeavor's seventeenth birthday on February 2.

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Brother R. Petter, in a recent report to the Mission Board, writes very encouragingly of their work during the last quarter of the year just past. He says: "The friends of our mission may ask the question, what results of your work can you show us? How much of success have you had during the past year? We are not enabled to answer these questions by numbers. In fact, we do not set much value upon numbers. Numbers are not equivalent to success in the work of the Lord. That our work is not in vain is shown on the one hand by the increasing desire on the part of many of the Indians to be taught of God, and on the other hand by the increased opposition to the truth on the part of others. We observe the greater desire for divine instruction both during our meeting on Sundays and during our private conversation with them. I will not write anything about the number attending our meetings. If our church were filled every time to its utmost capacity even this would not be a sure testimony that the Indians are inquiring after God, in as much as many of those attending might have come for the sake of the bread which they receive while there. No, it is not the size of the meetings, the number attending them, which proves that the Indians are inquiring after the truth, but the spirit of attention manifested. I can readily observe that the Indians now hear the Word of God quite differently from what they formerly did. They are much more susceptible then they formerly were. This they show by their manner of conversation and by the questions they ask. For example, an Indian comes to me in the evening and opens his heart to me. He is tired of his heathendom and sees plainly what he ought to do. But he does not yet have the courage to follow his convictions. He says, 'wait until others make up their minds to come, then I will come too. I do not wish to break with my religion alone.' Another one, with whom I had a long conversation, said, 'Yes, I believe that I am a sinner and that no one can save me but Jesus. But this is what makes the thing so hard for me, there is but one God and there are so many devils. With these I have to contend. The good is a unit but the evils are so many, therefore it takes a long time to overcome the evil.' One of the principal priests of the tribe came to me one morning and we had a long conversation together. I asked him why he never attended our meetings. Rising from his seat and lifting his arm he said, 'I am too bad. I am afraid to attend your meetings because I am not able to do that which is told us there. If I would come and hear what is said and would not do it God would punish me for it. Therefore I will rather not come at all. For four times I had a dream and four times a voice told me not to oppose the house of God!' An Indian woman, after being invited to come to our meetings, said, 'No, there I will not go, for if I do, I can no longer steal, lie, scold and live as a heathen.'

Kaowess, who has become a Christian, and who is now waiting to be baptized, gives me much joy. Some of the other Indians have tried hard to divert his mind. An educated Indian told him he should go to the Baptist or Episcopal missionary to be baptized, for then he could live pretty much like the other Indians did. Kaowess asked him, 'what would be the object of my baptism in that case?' Kaowess tells me how the Indians use many efforts to persnade him not to be baptized. But says he, 'they have ridiculed me long enough. I can not go back. They recognize me as a Christian and I can not decieve them.'

Sunday before Christmas we dealt out the gifts sent by the Sewing Circles among the Indians in our church. These gifts preach an uneradicable sermon to the Indians. Wherever one of these garments is worn by an Indian it induces them to think and speak of the people who out of love towarda God also love the Indians. They now speak much about this and thus the work of our dear sisters done at home in the congregations proves a mighty auxiliary here in the field. We would here express our heartfelt thanks to the sisters of the Sewing Circles for these gifts."

Christmas at Cantonment.

Brother G. A. Linschied writes as follows of their Christmas festival with the school children at Cantonment:

"We again celebrated Christmas as usual. At the evening festival brother Petter's chapel was filled with spectators. The Indians came while it was yet daylight and posted themselves as near the door as possible, so as to be sure to get inside when the door was opened. As soon as the children had entered the building the crowd began to push for the door. Two corpulent women, weighing three hundred pounds or more a piece, took the lead. Each one desired to get in first. They both came to the door but farther they could not go, the door was not wide enough to admit them both at the same time! And now, what was to be done? Forward they could not go, and go back, they were neither willing nor able on account of the rush of people behind them. Woe therefore unto this door-frame, which before this had to undergo the strains of a cyclone, but which never before had experienced anything like the present!!! At first it occasioned no little merriment when both of these women, by whom the door was entirely blockaded, exerted all their strength and energy, each one desiring to get in first. But afterwards, although it was a cold December night, a tropical heat overcame them and cross words began to flow. But at last one of them, by exerting all her strength squeezed herself through, after which a whole flood of people rushed in reminding one of the break in a dam. After they were inside each one sought for himself a place and kept quiet. Occasionally a child, concealed under a blanket upon the back of its mother, would be wearied and thus cause some little disturbance.

At first the children had their exercises as outlined on the programme. After this some words were spoken to the older Indians in both their languages, explaining to them the meaning of the Christmas occasion. Then every family having children at school became a paper bag filled with cakes, etc. The children for different reasons became their presents on the following day. Thus the long expected and longed for holidays have again passed by. The Indians undoubtedly have yet many things to talk about. Were they perhaps irritated on account of the crowded condition of the church? No, this was only sport for them. And among the different recollections of this evening' about which they now frequently converse together, they will no doubt also remember what has been told them of their sinful condition, of their hastening away to a lost eternity, and of the child born upwards of eighteen hundred years ago to save them from this their lost condition.

The Lord who has permitted them to again enjoy this joyful season, may grant that by this joy experienced at their Christmas festival they may be led to seek and find the joy everlasting!"

Our new mission station near Arapahoe, Okla., is called *Havenaon*, a Cheyenne name, signifying a place of prayer. Missionary Horsch's address remains the same as before, Arapahoe, Okla. Ter.

Marquis Ito, who has returned to Japan from England, has been selected to make the presentation of a copy of the Bible to his majesty the Emperor of Japan. It will probably be given on the Emperor's fourty-fifth birthday.

The third International Convention of the Student's Volunteer Movement will be held at Cleveland, Ohio, beginning Wednesday afternoon, February 23d, and closing Sunday night, February 27, 1898. The last convention of the kind was held four years ago, at Detroit, Michigan and was attended by over 1000 Volunteers and other students from 294 colleges and theological seminaries, by secretaries of 54 Mission Boards, by returned missionaries from all parts of the world and by leaders of all the great movements at work among the young.

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influences out to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he can not be. There are no moral blanks, there are no neutral characters. We are either the sower that sows and corrupts or the light that splendidly illuminates, and the salt that silently operates; but, being dead or alive, every man speaks.—*Chalmus.*

General Church Intelligence.

Dr. Leonard of the Mission Secretaries of the M. E. Church says, neither the mission secretaries nor the mission board have it in their power to raise a greater amount of money for the furtherance of the mission cause. Only an increase of spiritual life within the individual churches will fill our mission treasuries.

¶

According to a report of the *Ev. Luth. Kirchenzeitung*, there are 438 languages and 153 dialects spoken in Africa. Into 81 of these the Bible has been either wholly are in part translated. 500 of them do not even possess an alphabet. Soudan alone contains sixty million heathens without a protestant missionary who is able to speak their tongue.

¶

The city of New York contains more Jews than Palestine, more Catholics than Rome, more Irish than Belfast, and more Germans than Bremen and Hanover with Lippe and Waldeck included. Upwards of ten million gallons of beer are consumed annually, and the annual arrests for drunkenness are reported to be upwards of 100,000. Truly, here is a great missionfield for the Christian Churches in and arouud this great American metropolis!

¶

At the dedication services of a Methodist Episcopal church, recently held in Chicago, the sum of $60,000 was collected to pay off the debt yet resting upon the building. It was only after this amount was secured that Bishop McCabe dedicated the building to the service of the Lord. One man gave his check for $10,000. Other checks and money followed so that $43,000 were secured at the morning service. The remaining $17,000 were collected at the evening service.

¶

A Jewish Rabbi, of Cleveland, O., recently advocated before a large congregation the adoption of Sunday as the Jewish Sabbath. His remarks caused no little agitation and the trustees of the synagogue are discussing the propriety of asking him to resign from his charge on account of his bold stand taken on the Sabbath question. Other Jews, however, share his opinions, but as it seems they are more influenced in the matter by policy than by principle. Adopting the Christian Sabbath does not yet make them Christians.

¶

An increased interest is manifested for the Mennonite Missiou in Chicago. Donations of money, provisions, clothing, etc., are constantly being made from different churches and localities. Judging from the reports published from time to time in the *Herald of Truth*, the sisters engaged in the mission practice a great am unt of self-denial and are doing a noble and God-sent work among the poor, forsaken and irreligious inhabitants, both young and old, in the vicinity of the mission. A second Sunday-school has recently been organized.

¶

According to the statistics published in the Lutheran Almanac for 1898, the Lutheran Church in North America had an increase of 202 pastors, 281 congregations and 43,326 communicant members during the past year. It now contains 6,323 pastors, 10,460 organized congregations and 1,496,161 communicant church members. These members include all pastors, churches and church numbers who profess the Lutheran confession of faith and bear the Lutheran name, irrespective to what division or branch of the Lutheran Church they belong. It thus iucludes a great number of pastors, churches and church members, who, by the more narrow, secluded and orthodox Lutherans, are not fully recognized as Lutherans.

¶

Dr. John Hall, for the last thirty years the pastor of the Fifth Avenue Presbyterian church of New York, has recently handed in his resignation on account of increasing age and vaning ability.. Before reading his letter of resignation he preached a powerful sermon from the text Heb. 13: 7-9. He earnestly admonished his people to hold fast to the Bible as the never-failing, inspired word of God, and to follow its teachings, notwithstanding that others, who appeal to a higher criticism, teach doctrines different from what the Bible teaches. He closed his remarks by saying: "Jesus Christ the same yestesday, and to-day and forever is the only true friend who will never leave nor forsake you. His teachings are immutable. Choose ye Him as your leader and let this old Bible be the guide of your lives and you are safe. This is the thought with which I now leave you and which I desire to impress deeply upon your hearts and minds." Dr. Hall is one of the most prominent and influential Gospel ministers of our time. Besides being pastor of the famous Fifth Avenue Church, he stood at the head of the Home Missionary Society of the church, besides being actively connected with a great number of other branches of church work. He is now 65 years of age and his Gospel ministry extends over a period of 48 years.

¶

Thomas A. Edison has discovered a process whereby he is able to extract, by the use of powerful magnets, iron in paying quantities from low-grade ores. If, now, that busy brain of his would invent some kind of magnet which would extract withheld gifts from low-grade givers, he would be one of the noblest benefactors of the world.—*Advance*.

Such a magnet has been found long ago, even the Apostle Paul knew it when he wrote, "The love of Christ constraineth us." It is not the powerful magnet but the proper application of it that is wanting.—Ed.

A perverse temper and a discontented, fretful disposition, wherever they prevail, render any state of life unhappy.—*Cicero*.

Try to make at least one person happy every day and then in ten years you may have made 3650 persons happy, or brighten a small town by your contribution to the fund of general enjoyment.—*Sydney Smith*.

If rich men would remember that shrouds have no pockets they would, while living, share their wealth with their children and give for the good of others, and so know the highest pleasure wealth can give.—*Tryon Edwards*.

Marriages.

Kulp—Alderfer.—On December 25, 1897, at Schwenksville, Pa., by W. S. Gottshall, Harry D. Kulp, of Creamery, and Etta V. Alderfer, of Harleysville, both of Montgomery county, Pa.

Gehman—DeLong.—On December 25, 1897, at Bally, Pa., by A. S. Shelly, John S. Gehman and Ida DeLong, both of Sigmund, Pa.

Mills—Fetterolf.—On December 28, 1897, at the home of the bride's parents, near Yerkes, Pa., Charles G. Mills, of Snow Hill, Maryland, and Esther, daughter of J. G. Fetterolf. The ceremony was performed by W. S. Gottshall in the presence of nearly one hundred guests.

Latshaw—Clemmer.—On January 22, 1898, at Bally, Pa., by A. S. Shelly, John H. Latshaw, of Congo, Pa., and Annie F. Clemmer, of Bally, Pa.

Deaths.

Ruth.—On December 21, 1897, in Bridgetown, Pa., Violette, wife of Henry Ruth, aged 50 yrs., 8 mos. and 9 days. Interment on the 24th at Bridgetown Evangelical church. Funeral services were conducted by A. M. Fretz and G. W. Hangen.

High.—On December 29, 1897, in Bedminster, Bucks county, Pa., Judith, wife of Jacob L. High, aged 81 yrs., 6 mos. and 19 days. Interment on January 3, 1898, at the brick Mennonite church at Deep Run. Funeral services at the house by Jacob Rush and John Leatherman, and at the church by A. M. Fretz.

Griesemer.—On January 22, 1898, in Philadelphia, Elmer, infant son of Jonas and Catharine Griesemer, aged 6 months and 7 days. Interment was made at the West Swamp church on Wednesday, Jan. 26th. Funeral services were conducted by N. B. Grubb and A. B. Shelly.

Contributions.

For Heathen Mission Treasury, received during the month of December.

From J. H. vonSteen, Beatrice, Neb. $15.00; Cong. at Marion, S. Dak., $5.67; Halstead, Kan. S. S., $9.85; Summerfield, Ill., Sewing Circle, $40.00; Cong. Dalton, O., $5.11; S. S. Dalton, O., $2.50; a friend $5.00; Cong. Phila., Pa., $28.50; Phila. Junior C. E. society, $5.00; West Zion S. S., Moundridge, Kan., $41.60; Sewing Circle of West Zion, $10.00; Chr. Risser, Dallas, Ore., $10.00; Chr. Junker, Renville, Minn., 10c.; Alexanderwohl cong. Kan., $25.50; B. A. Lehman, Newton, Kan., $1.00; A. A. Sommer, San Diego, Cal., $1.00; Cong. Pulaski, Ia., $20.00; Gnadenberg S. S., Kan., $7.70; Summerfield, Ill., cong., $8.00; Bruderthal S. S., Kan., $88.34; Hillsboro, Kan. S. S., $10.50; a friend $20.00; a wedding collection $3.80; Conference of old Evangelical cong., Switzerland, $28.87; Mrs. Mary Bowman, Wash., $3.50; Young People's Society, Henderson, Neb., $28.97; Cong. Henderson, Neb., $17.01; Cong. Loretta, S. Dak., $11.00; Hoffnungsau cong., Kan., $107.50; Y. P. S., Summerfield, Ill., $7.00; Cong. Beatrice, Neb., $19.05; S. S. at Newton, Kan., $27.15; a friend $5.00; Sewing Society of Bergthal cong., Oklahoma, $20.00. Gratefully acknowledged,

Brainerd, Kan. Gustav Harder, Treasurer.

For General Conference Home Mission Work.

From Hoffnungsan cong., Kan., $102.35; B. F. Welty, Kan., $5.00; Summerfield Ill. cong., $15.00; West Zion cong., Moundridge, Kan., $10.56; cong. Beatrice, Neb., $9.85.

Gratefully acknowledged,

Schwenksville, Pa. W. S. Gottshall, Treas.

Mennonite Year Book FOR 1898.

The Mennonite Year Book and Almanac for 1898, has just left the press and is now ready for distribution. Like its former editions it contains besides the Almanac a table of daily Bible Readings a complete list of the International Sunday School Lessons for 1898, with a list of the Gospels and Epistles selected for every Sunday throughout the church year. The reading matter consists of biographical sketches of Hans Denk and Gerhard Roosen, historical sketches of Conferences and Churches, lists of Mission Sewing Circles and Young People's Or anizations, etc., etc. In addition to this it contains a complete list of Mennonite ministers in America as far as they could be ascertained. This list, arranged in alphabetical order, contains the names and addresses of upwards of 1100 Mennonite and Amish ministers. The book is nicely illustrated with a number of fine cuts. Orders for books will be filled, *free of postage*, at the following rates:

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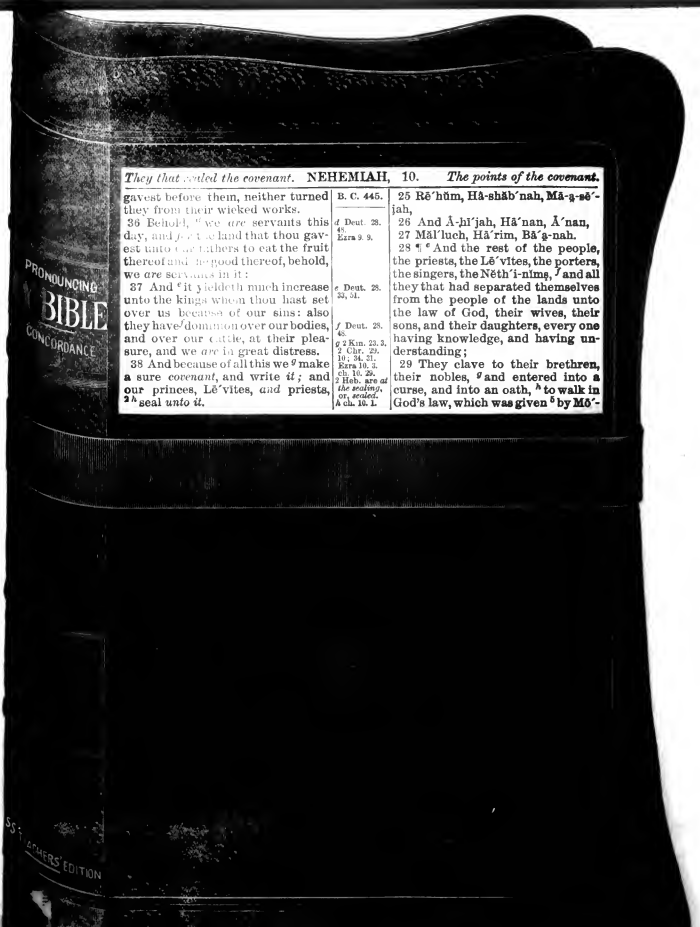

They that sealed the covenant. NEHEMIAH, 10. *The points of the covenant.*

gavest before them, neither turned they from their wicked works.

36 Behold, [a] we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And [c] it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also [d] they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we [g] make a sure *covenant*, and write *it*; and our princes, Lē'vites, *and* priests, [2] [h] seal *unto it*.

B. C. 445.

[d] Deut. 28. 48. Ezra 9. 9.

[c] Deut. 28. 33, 51.

[f] Deut. 28. 48.

[g] 2 Kin. 23. 3. 2 Chr. 29. 10; 34. 31. Ezra 10. 3. ch. 10. 28.

[2] Heb. are *at the sealing*, or, *sealed*. [h] ch. 10. 1.

25 Rē'hūm, Hă-shăb'nah, Mā-ă-sē'-jah,

26 And Ă-hī'jah, Hă'nan, Ă'nan,

27 Mal'luch, Hă'rim, Bā'ă-nah.

28 [i] [e] And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, [f] and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, [g] and entered into a curse, and into an oath, [h] to walk in God's law, which was given [i] by Mō'-

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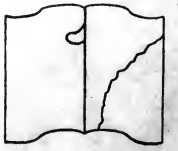

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIII. No. 6. Quakertown, Pa., March, 1898. Whole No. 150.

Every Life Needed.

One small life in God's great plan,
How futile it seems as the ages roll.
Do what it may or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb,
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed,
And each life that fails of the true intent,
Mars the perfect plan that its Master meant.

—*Susan Coolidge.*

Worth While.

BY ELLA WHEELER WILCOX.

'Tis easy enough to be pleasant,
When life flows along like a song;
But the man worth while is the one who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of earth
Is the smile that comes through tears.

It is easy enough to be prudent,
When nothing tempts you to stray
When without or within no voice of sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by fire,
And the smile that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-day;
They make up the item of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile—
It is these that are worth the homage of earth
For we find them but once in a while.

For The Mennonite.

PRIDE.

BY ANNIE L. ALLEBACH.

"In pride, in reasoning pride, our error lies
All quit their sphere, and rush into the skies.
Pride still is aiming at the blessed abodes,
Men would be angels, angels would be gods."

"Pride is the over-valuing of one's self for some real or imagined superiority." It is one of the qualities in humanity that brings upon them their final destruction. It is one of the seeming virtues that has no rock for its foundation. It is merely built on sand, and when humanity passes by it is crushed to earth, fainting, famished, gone. Whoever is lifed up with pride is in danger of "the condemnation of the devil" It lies at the foundation of all rebellion against God. It leads to the contempt of rights of others, and disregard of just obligations to them.

Pride has been styled the ape of charity, in show not much unlike, but somewhat fuller of action. Great care should be observed in seeking for charity that pride does not take possession; thus, allowing us to work in vainglory, and reap such a harvest. Pride is not only characteristic of this generation, it is not of recent date but has existed ever since the fall of men, and if this occurrence is carefully observed, its cause might prove pride the direct originator.

Under this subject, which is apparently such a broad one, I shall consider three main qualities of pride, *Pride of Heart*, *Worldly Pride* and *Selfish Pride*. *Pride in Heart* is an abomination to the Lord; though hand join hand he shall not be unpunished. I have chosen Pride in Heart as the greatest affliction, for out of the heart are the issues of life. Ears may listen with curiosity. Lips may speak in bravado and hypocrisy. When the heart is right the other organs will be right also. The heart is the seat of the emotional nature. It represents our love for anything.

Old Testament history tells us Hezekiah waxed proud in heart, but was humbled, not only he, but also the inhabitants of Jerusalem, so that the wrath of Lord came upon them though not in the days of Hezekiah. A person possessing a proud heart finds a reason for what he does in the honor that is connected with it. On the other hand an individual possessing a charitable or humble heart does all things for the love it bears.

Referring to Jeremiah we find that Ammon was judged of God for his proud heart. His great pride had deceived him. Thus, in the words of Shakespeare's Rosalind "His pride fell with his fortune." Biblical history furnishes many instances of individuals who had proud hearts, not judged thus by other fellow men but by the great judge, God himself. Tracing history down to the present day, pages could be filled with the story of proud hearts marring the generations following them by their influence. Not only do individuals feel the influence thus exerted, but the homes, villages, towns, cities, states, even nations. I appeal to you dear reader can we allow ourselves to go through the world, and have no concern of ourselves regarding our proud hearts. Let us examine ourselves, try our reins, and our hearts. Cooper spoke wisely when he said, "The proud are ever most provoked by pride." In this trying of ourselves it becomes us as followers of Jesus Christ, to conclude as the word of God dictates, for the statues of the Lord are right, rejoicing the heart.

In looking upon Christ (as he is our example) we would not for an instant be guilty of accusing him of having a proud heart. Yet, we console ourselves at times in the fact that he was divine, and thus had the power to remove such feelings. If we believe in the Word of God we must accept that he was in all points tempted even like as we are yet without sin. His deeds of charity might easily have influenced or prompted a proud heart. Ah, no all he did was as unto his Father, for when he was but twelve years old he felt the need of being about his Father's business. What an example for each of us.

Shall we now notice the *Worldly Pride*? The three great worldly vanities are *Worldly Pleasure*, *Worldly Wisdom*, and *Wordly Possessions*. All that is in the world prospers man but for a short time, for as for man his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more. The variety of human courses in the works of pleasure is beautifully recorded in Ecclesiastes, second chapter. "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure, and behold this also is vanity. I said of laughter: It is mad; and of mirth: What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards; and I planted trees in them of all kinds of fruits; I made me pools of water to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possession of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever my eyes desired I kept not from them, I withdrew not my heart from any joy; for my heart rejoiced in all my labor, and this was my portion of all my labor. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and behold all was vanity and vexation of spirit, and there was no profit under the sun. And I turned myself to behold wisdom, and madness and folly; for what can the man do that cometh after the King? Even that which hath been already done. Then I saw that wisdom excelleth folly as far as light excelleth darkness

Worldly Pleasure, has been the cause of many ruined souls. How many to day are repenting the time spent in worldly pleasure. In days past it was all they desired it was the pride of their heart. Now it has proven to them foolishness.

"It was New Year's night, an aged man was standing at a window, he wonderfully raised his eyes toward the deep blue sky, where the stars were floating like white lilies on the surface of a clear, calm lake. Then he cast them on the earth, where few more helpless beings than himself were moving toward their inevitable goal—the tomb. Already he had passed sixty stages which led to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind unfurnished, his heart sorrowful, and his old age devoid of comfort.

"The days of his youth rose up in a vision before him, and he recalled the solemn moment when his father had placed him at the entrance of two roads, one leading into a peaceful sunny land, covered with a fertile forest, and resounding with soft sweet song; while the other conducted the wanderer into a deep, dark cave, where there was

Continued on the Fifth Page.

[illegible]

The Prayer of Forgiveness.

BY I. K. I.

"Forgive us our debts as we have forgiven our debtors." (R. V.)

How many of us have again and again prayed these words without receiving the promised blessing! Did we ever stop to find out why? "As we *have* forgiven" is as binding as any other part of the prayer, and in fact is the only part on which the Saviour made comment. The great reason why the hoped-for blessing is not realized in answer to our most ardent prayers, probably is, that we have not forgiven the sin of some of our fellows against us. You tell one,—"The only unforgiven wrong I hold against any one is of a nature for which I am surely not to blame, and yet my prayers seem to rise no higher than the crown of my head. I have attempted after prayerful consideration to draw an unsuspecting friend away from associates that slowly but surely would have smirched the reputation and likely the character of the person. Yet, instead of thanks, I received ungrateful censure; instead of favor, ill will was my reward;—no, I can *never* forgive."

Tut, Tut! we have been there ourselves with like results. It is often a thankless business, even under the most favored circumstances. Yet what would He who taught us this prayer have us do? Sometimes He would have us do just what you say you did, although we must do like Jesus did at Jerusalem,—weep at the prospect of their certain destitution and turn away from them or we may (Mar 6: 11) "shake off the dust under your feet as a testimony against those who refuse to hear you." Yet, forgive we must. Forgive all your enemies and again will your petitions rise as sweet incense [illegible] throne of grace, and the blessing and peace [illegible] you now are a stranger will again return.

Men of Plain Speech.

BY OBSERVER.

[illegible]ho address the masses should use simple [illegible]e, and preachers of God's Word should so [illegible]press themselves that the most ignorant of their hearers will understand their discourse. The man who uses big sounding words is not the one who usually receives the most attention. Dr. Samuel Johnson wrote in language above the common people, and great as is his name in the realm of literature, only men and women of education appreciate his writings, and his works are probably far less read to day than the productions of many authors of far less ability than he. What writer, whose works abound with big words, quotations from Latin and Greek, and other evidences of learning, ever exerted the influence upon the world equal to that of Bunyan, one of the common people, whose "Pilgrim's Progress" has been read by millions! Instead of writing and speaking for the benefit of but part of the people let men and women who desire to reach the masses use language intelligible to all.

The following is an extract from an article that appears in "Fireside Readings for Happy Homes," a book issued by H. L. Hastings, editor of "The Christian," Boston, who has scattered so many tons of good religious literature:

"It is a very proper thing, in expressing one's sentiments among students and scholars, to use those technical phrases which have been collected from all languages and generally accepted among the educated. The Latin, the Greek, the German, the French, and other tongues, have all given us words which convey to the learned, shades of meaning which the less plastic Saxon cannot compass; but to the mass of the people such speech is to all intents and purposes a foreign language. The Latinity of some preachers reminds us of the old fable of the boy thief perched in the apple tree. The owner of the orchard tells him to come down, but his words are laughed at. At last he throws stones at him, and the boy is soon at his feet. Now the devil does not care for your dialectics and electic homiletics, nor Germanic objectives and subjectives; but pelt him with Anglo Saxon in the name of God, and he will shift his quarters."

The Life More Abundant.—Its Marks.

Address delivered by V. D. David, (Tamil Evangelist) of India, at the Northfield Conference.

What are the marks of this life more abundant?

I. It is a powerful life. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

II. It is a strong life. "I can do all things through Christ which strengtheneth me." Phil. 4: 13.

III. It is a fruitful life. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15: 16.

IV. It is a satisfied life. "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content." Phil. 4: 11.

V. It is a victorious life. "But thanks be to God, which always leadeth us in triumph in Christ, and maketh manifest through us that saviour of his knowledge in every place." 2 Cor. 2: 14, (R. V.)

VI. It is a rejoicing and glorifying life. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter 1: 8.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God, in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

VII. It is a trusting or easy life. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 29, 30.

I am now going to speak to you upon some of the marks of this life.

I. WHAT IS THIS POWERFUL LIFE?

I. It is a witnessing life: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

There you see, when they were filled with the Holy Ghost, they began witnessing for the Lord. Before they were filled, they went about fishing. Peter said, "I go a fishing", John 21: 3;—but as soon as they were filled, I believe Peter said, Let us go to the open air. He was no longer afraid of the people. Cowardly Peter was made a spiritual giant. He "Lifted up his voice," Acts 1: 14, as the Holy Ghost records. I don't know how loud he spoke. Many preachers do not open their mouths so that the people may hear, because they have not got this fulness. When they have got the fulness of God, their hearts and their mouths will surely be opened, and people can hear them distinctly. "Our mouth is open unto you, our hearts is enlarged." 2 Cor. 6: 11. Dear friend if you possess the life more abundant, people will see it, understand you, and also they will like to have this life.

Witnessing means telling what you know. "I know whom I have believed." 2 Tim. 1: 12.

If a laborer goes to Court, and stands before the judge, and says, "Judge, I have come because I was summoned as a witness in this case."

"Well, what have you got to say about it?"

"I have come here to give my opinion on the subject."

What would the judge say? He would say, "Out you go! We do not want your opinion; what do you know about the case?"

"O, judge I beg your pardon, I don't know anything; I have just come here to give my opinion on the subject."

In the same way many people want to give their opinion about the truth but they themselves know nothing about it in practice.

My dear brother, this is not witnessing. This is not the outcome of the abundant life. When you receive the life more abundant you will tell out what you know, and have received from God. O, may God help you! I will give you a verse for it, "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy." 1 Tim. 1: 13. That is it, —"I obtained mercy." Paul was testifying to the saving power of Jesus. "Before I was a blasphemer, but I have obtained mercy." See, he didn't preach a long sermon here, but testified with clearness.

You are preaching sanctification, but have you got it yourself? That is what the people want to know. First tell what God says about it, and then seal the truth with your testimony. Many testify in a goody, goody, way, "I was a sinner, and now I am saved." Tell what you were before. Unless they clearly see, certain testimony of yours may cause the hearers' minds to stumble or be confused. Were you a blasphemer? If you were, tell it out. Were you a drunkard? Tell it out. Were you a gambler? Tell it out.

If you want to recommend a doctor to any one, you tell what sickness you had before you went to him, and how the doctor cured you;—"Go home to thy friends, and tell them how great things the Lord hath done for thee." (Mark 5: 9),— then only do you recommend him. Glory be to God! My dear brother and sister, witness for Him! Witness for Him!

Many haven't got anything in them to witness about. Thousands of preachers have nothing to witness about, and they simply beat about the bush. There is nothing in it. If you have received any gifts from Him, tell it out. Witness! Witness! Witness!—that is what is wanted!

Take another case, the Woman of Samaria, John 4: 5—42. She came to draw water, but she got the well inside, the abundant life, the rivers. She never expected that at all. See how she got this. She was a notorious woman, known by all people in the town. The Lord God took pity on her, and saved her soul. He walked about twelve miles at noon in the hot sun that day, and sat at Jacob's well. He didn't care about the heat, or for food, but cared for her soul. "I have meat to eat that ye know not of." John 4: 32. Glory be to God! If you want to win souls, you do not care about heat or cold. Christ was not anxious about His breakfast. He didn't say, "Nine o'clock! I must go and eat my breakfast." "My meat is to do the will of him that sent me." John 4: 34. Wonderful Saviour!

She came to the well. Christ did not ask her at first if she was saved. He knew how to win her, He knew how to bait the hook. Some preachers show the hook, and the fish run away. Mark how He showed Himself, first as a stranger, then as a Jew, then as a prophet, then as the Christ who was to come, and at last as a Saviour. He did not frighten her. If she had known that He was the Christ, whom the Jews were expecting, perhaps she would not have come.

She only came for a pot of water, but the well got into her soul, and at once she forgot all about her water-pot. You care about your water-pots because you have not got the well, the abundant life, inside. When you get the abundant life, you will do away with all your water pots. What are the water pots of the world?—enjoyment, dancing, balls, theatres, worldly pleasures, evil of every kind,—they shall be no more in your heart, but outside. Many people who do not possess the abundant life are caring about these water-pots now. "Can I go to the theatre? Can I go to the ball? Can I go to the dance?" When you get the life more abundant you get all these in Christ. In him all fullness dwells. Col. 1: 19. In thy right hand there are pleasures for evermore." Ps. 16: 11, (R. V.) You will dance before the Lord, as David did, ("David danced before the Lord with all his might." 2 Sam. 6: 14,) and clap you hands. "Clap your hands, all ye people; shout unto God with the voice of triumph." Ps. 47: 1. Jesus does not want you to lose your enjoyment, but to come and receive enjoyment in Him. If you want pleasures, there are pleasures, in Christ. He shall make you drink the river of His pleasures. "Thou shalt make them drink of the river of thy pleasures." Ps. 36: 8.

This woman as soon as she got the well inside, off she went. She did not wait, nor did she ask any questions, nor doubt about anything. No, she went back to the city and said, "Come, and see a man, which told me all things that ever I did." John 4: 29. Come and see whether He is Christ. Wonderful testimony! Wonderful witnessing! See the power of God!

My dear Brother, have you got the power of the Holy Ghost? Have you got this life more abundant? Does your life bear testimony? Are you testifying always, anywhere and everywhere.

Another point: Not only witnessing, but witnessing at all times, anywhere and everywhere.

Many would speak for Jesus only at eleven o'clock: I mean only at the appointed time, at the fixed place. A sinner may die in his sins, but they do not care—that is what people call God's work now a days. In season or out of Season, you are to speak for the Lord,—whenever He tells you. When you get this witnessing power in you, you will not be limited by time. The fountain will be bubbling over, you can't contain it. The rivers of living water will go through you, "Out of his belly shall flow rivers of living water", (John 7: 38.)—and you cannot but speak to all around you. But a few drops of water will not satisfy you. Now when you begin to speak, you have to pump it out. That is working with energy of the flesh. Soon you will be exhausted; you are done up in one or two meetings. There are many water Christians, some well-Christians, but comparatively very few river Christians. Listen to what the Lord said, "Out of his belly shall flow rivers of living water." I tell you if the river Ganges, the river Mississippi, the river Indus and the river Amazon were all joined together in one great rushing tide, everything would be swept before it: nothing could stop it. Such a river is this abundant life.

O, brother can you not testify for the Lord? Are you afraid of men or women? That shows you have not got the Blesser, the abundant life. Look at Peter. He was afraid of a servant woman before he got this abundant life; but when he got it, he spoke in the open air, anywhere and everywhere, with all boldness, not only in a fixed spot, but also from house to house, and witnessed in the power of the Holy Ghost. Witnessing spirit! If you have not got this power, you cannot witness for the Lord. May the holy Ghost make this very plain to you.

II. This powerful life has

POWER IN PRAYER.

"And when they had prayed, the place was shaken where they were assembled together," Acts 4: 13. Holy Ghost prayer always brings results.

Now-adays, prayers are about twenty five miles long. Some people that are weak can't stay on their knees a long time, and they get restless and I believe they say within themselves: "We wish this man would say, Amen." Such prayers begin at Northfield, then go to San Francisco, and from there to some other places. This is not Holy Ghost prayer, but your own prayer. "Use not vain repetitions as the heathen do," Mat. 6: 7. Generally Holy Ghost prayers are short, definite, and to the point, though sometimes they may be long. Very few long prayers are mentioned in the Bible, but you may pray long when the Holy Ghost prays through you. It is a speaking prayer. Prayer is speaking to God. When you get the power of the Holy Ghost, you will know how to pray; and not only that, when you get throug you will be able to know what you have prayed for. That is the Holy Ghost prayer. When you go to a shop, and buy something, you know what you have bought. If you miss anything, you will send your servant after it, because you know what you have bought. It is just the same way when you pray to God in the power of the Holy Ghost. The Holy Ghost prayer is a powerful prayer, it will shake all your house, that is your family, and shake your own heart as well. Five minutes prayer with a Holy Ghost man will make you see the power of God. One can be converted through your prayer as well as through your preaching. When the saints prayed, the power of God shook the whole building, and they knew what they were praying for.

I will give you five points of the Holy Ghost prayer, in five verses. First, be sure that you have the life more abundant; second, pray according to these points:

a. 1 Kings, 3: 5, "God said, Ask what I shall give thee." Pray with desire. That is the first mark. You must sit down before you kneel down, and find out what you want. Understand what you want, before you kneel down.

b. 1 John 5: 14, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." You must pray according to the will of God. How do I know his will? The Spirit of God knows what I pray for, because He knows "the will of God." Rom 8: 27. If you possess the spirit, He will pray according to His will. Once I found it was very difficult to know God's will, but He clearly showed me through, Romans 8: 26, 27. ("Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.")—that the Spirit of God knows the will of God, so there will be no difficulty in the matter of praying. If you possess the life more abundant, the baptism of the Holy Ghost, He shall pray according to His will; Praise God!

c. Mark 11: 24, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye" may "have them?" Is it "may"? No: "Ye SHALL have them." Glory be to God! There is no mistake about it. If you pray according to His will, believing, ye SHALL receive. Many people pray, but they don't believe.

As long as the devil sees that you don't believe, he is not a bit troubled about your prayer. You may pray away for 25,000 years, it will avail nothing. Not in the quantity, but in the quality of prayer is the power. When the devil sees people praying who don't believe, he says, "All right, let them pray." But when a man or a woman prays and ends it with words of thanksgiving, "I thank Thee," that is the believing prayer. The believing prayers always end with thanksgiving before seeing the result. Some say, "How can I thank God before I see the answer?" If you do not thank God before you see the result, you do not believe. That is not faith at all. "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, "Father, I thank Thee that Thou hast heard me." John 11: 41. Notice that Lazarus hadn't come out as yet. He was yet in the tomb; but Jesus thanked God. The people might have said, "What does this man mean? Lazarus has not come out. He is thanking his Father." First he thanked the Father; then He said, "Lazarus, come out;" and he came out. Glory be to God! You have to thank Him before you see the result.

d I Cor. 14: 15, "I will pray with the spirit, and I will pray with the understanding also." Pray with the spirit and pray with the understanding. You must know what you have been praying for. Not only pray, but you must pray with the spirit and with understanding.

e. John 14: 14, "If ye shall ask anything in my name, I will do it." Your prayer cannot be answered unless you pray in the name of Jesus. This is the Holy Ghost prayer.

Have you got this power in prayer?

First, pray with desire. Second, pray according to the will of God. Third, pray believing. Fourth, pray with understanding. Fifth, pray in the [illegible] of Jesus. One more condition; be right [illegible] and man before you pray. "If I re[illegible] in my heart, the Lord will not h[illegible] 66: 18. There must be no iniqu[illegible] no grudge or unforgiven spirit. If [illegible] are present in your life then you wi[illegible] this powerful prayer, and you can say, [illegible] Lord," before you see the result. I ha[illegible] my time in thousands and thousands of [illegible] prayers, that could not go higher than the ceili[illegible] You can understand the power of God working in you, and through you, in all things, when you possess this abundant life.

One-Tenth? No, The Whole.

When the Scriptures and reason speak of God's ownership in us they use the word in no accommodated sense. It means all that it can mean in a court of law. It means that God has a right to the service of his own. It means that, since our possessions are his property, they should be used in his service—not a fraction of them, but the whole. When the lord returned from the far country, to reckon with his servants to whom he had entrusted his goods, he demanded not simply a small portion of the increase, but held his servants accountable for both principal and interest—"mine own with usury." Every dollar that belongs to God must serve him. And it is not enough that we make a good use of our means. We are under exactly the same obligations to make the best use of our money that we are to make a good use of it; and to make any use of it other than the best is a maladministration of trust. Here, then, is the principle always applicable, that of our entire possessions, every dollar, every cent, is to be employed in the way that will best honor God. And whatever money is spent on self would have yielded larger returns of usefulness if applied otherwise, is misapplied; and, if this has been done intelligently, it is a case of embezzlement.—*Josiah Strong, D. D.*

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., MARCH 1898.

In the address by the evangelist David found on pages 2 and 3 of this issue, there occurs an ommission of an important clause. The mistake was in the copy sent us and the correction came too late to be made in the article Where he is speaking of testifying, urging the saved sinner to tell what he was before, he would add this modifying clause, *unless you are quite sure certain sins you committed should* NOT *be told out for the glory of God.* For our part we think that the thought of this clause should be the rule rather than the exception. No doubt in certain cases it may be well to be specific in your testimony as to the nature and depth of iniquity from which Christ has rescued you as in the case of Paul cited. But generally we think a public rehearsal of evil conduct, either orally or in print, is productive of more evil than good. Surely much depends on the spirit and manner in which such statements are made. Such stories as "The autobiography of a criminal" though told after and including his conversion are of doubtful propriety

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the Romans, Paul speaks of the
of those "who by patient continu-
ing seek for glory and honor and
Notice, it is not spasmodic, off and
ing; it is patient continuance in this line.
right here that we so often fail. Our
of patience so soon runs out when we find
difficulties in the way and when our work sometimes appears to be fruitless. We want to see ripe harvest almost before the seed is fairly sown. We look for the "full corn in the ear" without the patient care of the plant in its neccessary preceding stages of growth. In all our work in the Lord's cause we need that patient endurance which springs from a clear recognition of God's call and our mission from an unreserved yielding of ourselves to the Master's use, and from an humble yet confident leaving of results with him who assures us in his word that our labors shall not be in vain in the Lord.

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A convention in the interest of a movement of great importance and very far-reaching influence was held in Cleveland during the last week in February. The student volunteer movement for foreign missions, as stated by a writer on the subject, has been in existence only twelve years, yet it has accomplished, as claimed by its friends, what other enterprises for the outlet of missionary zeal have failed in doing. The denominational missionary boards have been hampered and handicapped in their work by the fact that it was difficult for them to secure an adequate number of men and women properly educated and equipped who would go as missionaries to foreign lands. The student volunteer movement in its function as an enlisting and training agency for volunteers among college and university students has changed the condition of affairs. Men and women are no longer lacking, but are already in excess of the means wherewith to send them, five thousand students, largely of the colleges and universities of North America being now ready to go. In the last few years a great change is said to have taken place among the students in their attitude towards religious matters, and it is stated that the colleges are becoming the centres of religious influence and missionary zeal.

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In these times of many conventions, it keeps one busy to keep account of them all. That there is danger of the convention idea being overdone, goes without saying. The use of all means, even the very best, is open to the danger of being turned into abuse. A workman may have too many tools in his hand to work successfully. A person may eat too much and too often for the best of his physical strength and endurance in labor. It is possible for conventions to be multiplied to such an extent and so perverted in their use, that instead of being the means of imparting inspiration and supplying fuel for enthusiastic service in the field, they become the absorbers of enthusiasm and strength, these being all spent in the conventions themselves. This danger we must guard against not by discarding the holding of conventions, or by refusing to attend any such gatherings, but by seeing to it that the ideas and inspirations there received are turned to good account in the various spheres of service to which we are called. After toiling faithfully, during the morning hours in the strength of the morning meal, we are the better prepared to enjoy and benefit by the midday meal to follow. So it is the active worker in the vineyard bearing the burden and heat of the day, who comes to a convention not to let off a lot of pent-up energy but to join in praising the Lord for the wonders He has wrought, and in humble petition and mutual helpfulness prepare for further and better service.

One by One.

The messenger of death has called from the sphere of earthly toil to his eternal reward our aged brother Daniel K. Cassel, the historian and genealogist of Germantown, Pa. His death, which occurred on Saturday, February 19th, was due to repeated strokes of paralysis from the effects of which he had been suffering for some time. Born on April 22, 1820, he thus attained the ripe age of nearly 78 years. He was a native of Upper Salford township, Montgomery county, being the son of Jacob Cassel, a weaver and farmer, and a descendant of Hupert Kassel, a weaver who came to this country from Germany about the year 1715 and who was one of the early settlers of Germantown.

Deceased was a man of studious habits acquired in his youth when his very limited school advantages were supplemented by private study till he had fitted himself for the work of teaching. This profession he followed for twenty years with good success. These habits of careful study and observation were the main factor of his success in collecting the necessary data for a number of family histories written by him in his last years. Thus he collated a full genealogical record of the Cassel family, the Kulp (Kolb) family, and the Rittenhouse family. But his most important work, and the one for which our people are especially indebted to him is a History of the Mennonites which he published both in English and German.

Bro. Cassel has for many years been identified with the congregation in Germantown, serving faithfully in the office of deacon during these years when the organization has been struggling to maintain an existence. His face was familiar at our district conference meetings as long as his health permitted his attendance.

Deceased is survived by his aged wife who is a daughter of the late Rev. Jacob Kolb, of Harleysville, Pa. Their wedded life extended over a period of fifty-three years, having been married on Feb. 16, 1845. In February 1895 a number of their friends joined them in celebrating their golden wedding, a privilege which comes to only a few comparatively. His remains were laid to rest in the old historic burying ground adjoining the church. Thus old and "full of years" he was "gathered to his people" to await the sounding of the trumpet on the glorious resurrection morn. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit that they may rest from their labors; and their works do follow them."

Notes From Our Field.

QUAKERTOWN, PA.—Our mission here passed through a season of refreshing and up-building during the week of February 6th to 13th, when a series of meetings was held under the auspices of our local Young People's Society. The meetings were under the direction of our traveling home missionary, Brother J. B. Baer, who is at present visiting churches and doing work in our section. The series was begun on Sunday evening, February 6th, with the meeting in charge of our pastor, and the sermon by Brother Baer, who preached on "Jesus the Light of the World." This meeting, as well as the succeeding ones, was preceded by a spirited song service by the Young People's Society. Already the attendance was encouraging, our house of worship having been comfortably filled. The good attendance continued throughout the week. Many people of the town not affiliated with our church showed a deep interest in the meetings, and frequently, too, we had with us members of our churches outside of town. On Monday evening Brother Baer preached on "The Work and Power of the Holy Spirit, and on Tuesday evening on "Scriptural Conversions." On Wednesday evening we had with us Brother N. B. Grubb, of Philadelphia, who spoke on "Whole hearted Service." On Thursday evening the sermon was preached by Brother A. M. Fretz, of Souderton, on the question "What is Christ to You?" and on Friday evening by Brother A. S. Shelly, of Bally, on the question "Why do You Hesitate?" Both of these latter meetings were closed with appropriate remarks by Brother Baer. The last evening we had with us yet Brother J. S. Moyer, who closed the meeting with prayer in the German language.

Besides these, on the last evening our pastor made some remarks at the close, briefly rehearsing the privileges and blessings of the week, and calling to our minds the increased responsibilities occasioned by an attendance at these meetings. God's Spirit was manifestly with us throughout the week, and to Him shall be all praise for His wonderful workings with us, His children.

A catechetical class has been organized and is receiving instruction every Saturday. The different auxiliaries of our church work are in a flourishing condition.

§

FROM TRENTON, OHIO.*—The Christmas festivities of our church were well attended. The programme that was rendered was highly praised and was equal to any that was ever given at our church. The children did their part well and all went home with the satisfaction of knowing that true christians can enjoy themselves and be happy without the worldly amusements.

Our minister was called to Goshen, Ind., to help Bro. Mehl in a series of sermons which were to be held at that place. Bro. Krehbiel reported as having a good time and good attendance.

Dr. Becker gave a lecture at Eicher's hall for the benefit of our Young People's Society. His subject was "Man at the Apex of his Noblest Attainments." Dr. Becker comes well recommended; he has been with us before. Although he did not quite follow out his programme, his one allusion of exposing spiritualistic writing upon a sealed slate was worth double the price of admission.

A congregational meeting was held at the church and a constitution adopted.

Our pastor was suddenly called home to attend the funeral of his sister at Summerfield, Ill. He remained for a week and also preached a number of times.

The weather since Jan. 1 has been very unpleasant, especially on a number of Sabbaths. This caused a very small attendance. We hope the attendance of the remaining quarter will be large enough to bring the average up to the required standard.

Trenton, Ohio, Jan. 31, 1898.

*Received a little too late for the February number.

Report of the Educational Committee of the Middle District Conference.

January 26th and 27th, 1898, the committee was in session in Bluffton, Ohio. Every member was present. The session was opened by a season of earnest prayer. We all realized the great importance of our work. Our desire then as ever was that the Lord may direct our minds and actions so that the result of our efforts may be for the best of all concerned.

Reports from all the churches and their pastors were read and considered. Pastors of various churches not yet connected with our conference, sent encouraging words. These reports were then supplemented by personal reports from the members of the committees.

The committee was soon agreed that the public is not yet sufficiently informed about this movement. And since the school is to be strictly a conference school it was decided to bring it before the churches more definitely through the church papers and in public addresses.

The management of the school was discussed at length. Plans were made for the election of trustees, their powers and duties. Arrangement was made for the framing of a constitution, which is to contain the foundation principles, as well as the aim and object of the school. In a preliminary way the question of teachers and the course of study to be pursued were considered. Emphasis was laid upon the thought that our school shall be decidedly christian and in full harmony with the principles of our conference.

In regard to the financial part no change was made from the previous reports; namely that two funds be raised, one by free will offerings, by subscriptions for a limited number of years, and then alongside with this an endowment fund.

The matter of location rested most heavily on the committee, of all the questions considered. After careful and prayerful deliberation the committee came to the conclusion that it would be more satisfactory to all our conference churches and would be better for the prosperity of our school if the churches in the next district conference assembled would decide upon the location of the school.

On the whole the committee came to realize more fully than before the far reaching consequences depending upon the work now before our conference. We commend the matter for a further prayerful consideration to all the churches of our conference, with a firm assurance that God will direct our thoughts and actions in the right way so that the outcome of this whole work may be for the advancement of this cause, and for the glory of His name. THE COMMITTEE.

Pride.—Continued from first page.

no issue, where poison flowed instead of water, and where serpents hissed and crawled.

"He looked towards the sky, and cried out, in his anguish: O, youth, return! O, my father place me once more at the crossing of life, that I may choose the better road! But the days of his youth had passed away, and his parents were with the departed. He saw wandering lights float over dark marshes, and thus disappear. 'Such' he said 'were the days of my wasted life!' He saw a star shoot from heaven, and vanish in the darkness athwart the church yard. 'Behold an emblem of myself!' he exclaimed, and the sharp arrows of remorse struck him to the heart.

"Then he remembered his early companions, who had entered life with him, but, who, having trod the paths of virtue and industry, were now happy and honored on this New Year's night. The clock in the high church tower struck, and the sound, falling on the ear, recalled the many tokens of the love of his parents for him, their erring son; the lesson they had taught him, the prayers they had offered up in his behalf. Overwhelmed with shame and grief, he dared no longer look towards that heaven where they dwelt. His darkened eyes dropped tears, and with one despairing effort, he cried aloud "Come back, my early days! Come back!"

This is not only the conditions of man but of woman likewise. She starts out in life, thinking merely, of the "good times" she finds in the pleasures of the world. The pride in her heart says "I shall do all in my power to have a 'gay time." She says she is having a good time. As the days go by and the years roll on, she is more delicate in health and has lost the bright rosy flush nature gave her fair cheeks. Her face is pallid and thin. She has medical aid, but the spring time of her life has been wasted, yea squandered on the so called "good times." She is a wreck, a society wreck, she stays at home to mourn the loss of the days spent in her folly.

My brother, my sister, you who still linger on the threshold of life, doubting which path to choose, remember that when years shall be passed, and your feet shall stumble on the dark mountain, you will cry bitterly, but cry in vain "O youth return! O give me back my early days!" Rather let your delight be in the Lord, which delight shall continue through eternity.

Pride in Worldly Wisdom says Paul, is foolishness with God. The changes in God's creation does not allow a man to think his mission merely the receiving of knowledge of this world. Man has been blessed with a body and soul, God holds him responsible in its care. If he feels he needs no knowledge for his soul, it perisheth. Man has one object in view when he desires great worldly wisdom. It lives after him. Thus many generations shall honor and esteem him as a scholar. When the condition of his soul is questioned nothing can be testified. Job tells us that the fear of the Lord *is wisdom.*

We shall now look at *Pride in Worldly Possessions.* It was the pride Nebuchadnezzar had in his possessions, that exalted him, only to be humbled, and dethroned. Humbled? Yea, as one of the beasts of the field. Well he realized his words when he said "Now, I Nebuchadnezzar, praise and extol, and honour the King of heaven all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase."

The rich man in Luke took to building barns, as the result of his great pride in his crops. "Thou fool this night thy soul shall be required of thee, then whose shall those things be which thou hast provided." So is he that layeth up treasures for himself, and is not rich toward God. Rather lay up for yourselves treasures in heaven, where neither meth nor rust doth corrupt, and where thieves do not break through and steal." The great folly in priding on *Worldly Possessions* is their destructibility. All is perishable, leaving no trace of its ever having existed. Men, who to-day revel in *Worldly Possessions*, die for want of them to-morrow O'er many a grave could we read, "This man died broken-hearted, because he failed financially." His great pride was in money. Sad, that man should be minded thus, to leave the world, having never tasted the sweet relations existing with possessions that shall eventually bring him to heaven.

The world estimates a man's value from that which he has of the world's goods; but God estimates his value by the way he has accumulated these goods, and the purpose for which he has used them. "The end of many a man's Worldly Possessions," says Moody, "is a big funeral, and a big lawsuit—that's about all. The pride in this world's goods occupies a man's time and genius. He grows indifferent toward all else. "Seek ye first the Kingdom of God, and all things shall be added unto you."

Lastly let us consider *Selfish Pride.*

A falcon towering in her pride of place,
Was by a mousing owl hawked at and killed."

This quality of pride is very plainly shown by Luke when he speaks of the Pharisee, who, standing in the attitude of prayer, boasted only of his own superiority.

Selfish Pride materializes in the men of genuis of to day, as well as those of the past. It is a characteristic of all professions. It is found in all classes of people. Timothy speaks of those that love themselves. Now you may ask how *shall* I be? For mortal man to answer this is impossible. Ask God to direct your footsteps, and you will be directed aright. We need to be self confident not selfishly proud. We need to be meek and lowly. Dr. Hamilton says meekness is love at the Saviour's feet. It is "Christlikeness." It is the disciple learning to know himself, learning to fear and distrust and abhor himself It is the disciple practicing the sweet, but self emptying lesson of putting on the Lord Jesus Christ. It is the disciple learning the defects of his own character. It is the disciple praying and watching for the mellowing of his temper and the amelioration of his character. It is the living of a Christian at his Saviour's feet, learning of Him who is meek and lowly, and finding rest for his soul. Oh, that we had this meekness, pride would vanish at once, never to return. Let us pray for it as it is just what each one of us needs.

We shall now look into the life of our Lord Jesus Christ and show that his life and death are a standing rebuke to every form of pride to which men are liable. Take for instance—

PRIDE OF BIRTH AND RANK. "Is not this the carpenter's son?"
PRIDE OF WEALTH. "The son of man has not where to lay his head."
PRIDE OF RESPECTABILITY. "Can any good thing come out of Nazareth? He shall be called a Nazarene."
PRIDE OF PERSONAL APPEARANCE. "He hath no form nor comeliness.
PRIDE OF REPUTATION. "Behold, a man gluttonous and a winebibber, a friend of publicans and sinners."
PRIDE OF INDEPENDENCE. "Many others, who ministered to Him of their substance."
PRIDE OF LEARNING. "How knoweth this man letters, having never learned.
PRIDE OF SUPERIORITY. "I am among you as" "He that serveth," "He humbled himself." "Made a curse for us."
PRIDE OF SUCCESS. "He came unto His own, and His own received him not." "Neither did his brethren believe on him" "He was despised and rejected of men."
PRIDE OF SELF-RELIANCE. "He went down to Nazareth, and was subject unto them."
PRIDE OF ABILITY. "I can of mine own self do nothing."
PRIDE OF SELF-WILL. "I seek not mine own will, but the will of Him that sent me."
PRIDE OF INTELLECT. "As my father hath taught me, I speak these things."
PRIDE OF BIGOTRY. "Forbid him not; for he that is not against us is on our part."
PRIDE OF RESENTMENT. Father forgive them for they know not what they do."
PRIDE OF RESERVE. "My soul is exceeding sorrowful even unto death. Tarry ye here, and watch with me." "The son of man must suffer many things and be rejected."
PRIDE OF SANCTITY. "This man receiveth sinners, and eateth with them." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Green Lane, Pa.

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

THE old way may be a good old way, but it is doubtful if it is good or best at least not to deviate from it sometimes. We are all in danger of getting into ruts and following the same methods of procedure continually. Let us not be afraid of trying new methods and adopting new plans of procedure if we think we can thereby strengthen our work without sacrificing principle. Progressiveness is demanded in the age in which we are living.

THERE is possibly nothing which so much hinders us from performing those duties which lie in the paths of our Christian walk as a consciousness of our limitations. If we only were a little more gifted for public speaking, or if we were only sure that we would not make any gramatical errors, then we would be willing to take part in the young people's meetings, or again if we were perfectly free from sin and a possibility of erring then we would testify for the Master or would be ready to teach Sunday-school pupils how to live so that they may glorify their Master and be a blessing to the world. But let us remember that in no wise will such consciousness excuse us if our duty appears clear. We should also remember that nowhere in this world is perfection to be found, and that just in the measure we feel our own weakness will Christ supply His strength. Our erring under these circumstances, after all, is due to unbelief. We believe Christ's promises can not fail in a general way, but under many specific circumstances, we are not believing, but faithless.

It is gratifying, indeed, to note the part young people's societies all over this country are taking in endeavoring to root out some of the greatest evils of our land, such as impure literature, corruption in politics, and the Sunday newspaper, and their zeal in promoting great reforms, temperance for an example. These great reform questions meet us at every turn, and it behooves entire societies, and as well the individual members to take a decisive staud on them. Every society that does so can feel that it has the co-operation of hundreds of others, and that its influence may be of some moment. For the individual, aside from his duty as an individual of a body and of the good he can do to society, there is a vast amount of refler benefit which in itself makes it worth while to espouse the cause. It gives one the consciousness of being arrayed against some definite work of unrighteousness, and of a duty, that of striving to bring God's kingdom to this earth more and more, performed. It also means strength, for we can not be arraigned against, and do battle with these evil works without gaining abundant strength for ourselves.

THE CHRISTIAN ENDEAVOR WORLD recently published a most iuteresting and instructive symposium upon the topic, "What kind of a sermon do you like best?" The answer that was considered by the committee the best was as follows. Ministers everywhere will be particularly interested.

The kiud of a sermon that I like best is:—

1. *Simple;* because the plan is clear, not involved; because the language is popular, not scholastic; because the delivery is conversational, not oratorical.

2. *Suggestive;* because the subject is fresh, not hackneyed; because the illustiations are effective touches, not elaborate pictures; because the sermon presents practical truths, not philosophical theories.

3. *Stimulating;* because it provokes genuine thinking; because it impels to worthy consecration; because it sends one forth to do some definite thing.

4. *Spiritual;* because it is elevated in tone; because its use of sacred themes is always reverent; because it exalts Jesus Christ as Saviour and Lord.

The Teacher's Life.

Every Sunday-school teacher should seek to possess spiritual power. He can find it by living near to God. Those who commune much with him will come from their closets to their classes like Moses from the forty days with God on the mount, their faces shining with the brightness of God's holy love. It was thus, too, that John got his wondrous beauty of soul. Lying on Jesus' bosom, he absorbed the Master's own spirit, and went out to show all the world what grace can do for a common mortal. There is no other secret of spiritual power. Nothing will work the works of God but the life of God itself. There can be no mere imitation here. No set of rules can be prescribed the following of which will produce certain spiritual results. Power in Christian work can come only through Christ living in us.

It is a serious thing to be a teacher of the young; it is a serious thing for a teacher to occupy a place in the presence of all the possibilities that lie in young lives, and then be unfaithful or even negligent. It is a serious thing if, being helpful in many ways, the teacher yet fails in the higher spiritual work which belongs to one who is set as a guide to human souls. We may do many good things for our scholars who gather about us and look into our face; we may teach them many thiugs which will adorn their life and character; we may impart to them knowledge that will be of value to them in their life and work; yet, if we do not succeed in leading them to Christ, and in fashioning in them the divine likeness, we have failed in that part of our duty and responsibility which is most essential and vital, that without which all our help avails not in the end.

A teacher needs to be most watchful and faithful, not only with his teaching, but also in his personal life, that from the end of it all, when he faces eternity, he may not have to look back with regret and tears of repentance over his failure. Of all the solemu sayings of Jesus, none were more solemn than his words concerning one who should cause one of his little ones to stumble. "It is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." We need the mind of Christ in us, the gentleness of Christ, the patience of Christ, the thoughtfulness of Christ, that we may never misguide a child that asks us the way home; and we need to be filled with the grace of Christ, flowing out in conduct, disposition, and character, so that never by any act or word or influence of ours we may cause a little one to stumble, hurting a soul we might have helped to save.—*J. R. Miller, in S. S. Times.*

The saddest failures in life are those that come from not putting forth the power and will to succeed.—*E. P. Whipple.*

Christian Endeavor News.

The Rochester, Y. Y., Junior Christian Endeavor Union sent a barrel of comfortbags for the mariners, inclosing delightful letters written by themselves.

§

The Kalamazoo, Mich., Union is making a brave crusade against obscene pictures. The committee on Christian citizenship meets official indifference and some Christiau apathy, but means to make a winning fight.

§

New Mexico's penitentiary, at Santa Fe, has a Christian Endeavor society which was organized in December, 1895, through the influence of a committee of Endeavorers from the First Presbyterian Church of Santa Fe.

§

The Chicago Inter-Ocean is probably unique among large daily papers in the fact that it employs an experienced reporter, who devotes all his time and thought to the interests of young people's religious societies, giving generous space to his work. This reporter, Mr. Oscar E. Roeker, puts into his writing much vigor and skill.

§

There is, in the Heidelberg Reformed Church of Philadelphia, a Christian Endeavor society with a wide-awake evangelistic committee, always looking out for new opportunities for service. Their last enterprise is the organizing of a Christian Endeavor society among the motor-men and conductors at a car-depot. These men took to the idea as soon as it was suggested to them, and they are very much interested. Through the kindness of the Friends' Bible Society, the Endeavorers were enabled to give to the men fifty new pocket Testaments.

Suggested Subjects for Meditation

For the Comrades of the Quiet Hour.

March. — THE INDWELLING OF THE HOLY SPIRIT.
John 14: 16-26. John 15: 26. Rom. 8: 26, 27.

April.—OBEDIENCE.
Deut. 11: 1, 22-27. 1 Chron. 29: 5. Ps. 119: 2. Luke 6: 46-48. John 14: 15, 21, 23.

May.—THE CHRIST-FILLED LIFE.
John 6: 27, 32-37. John 17: 2, 23. John 14: 6, 19.

June.—THE SECRET OF POWER.
John 15: 4-7. John 14: 12 14. Phil. 4: 13. Eph 3: 17-19.

July.—LOVE.
1 Cor. 13. John 13: 34, 35. 1 John 4: 7, 11, 12.

August.—EMPTINESS OF SELF.
1 Cor. 10: 33. Rom. 16: 3, 4. Rom. 12: 3.

September.—THE LIFE ABUNDANT.
Ps. 30: 5. Ps. 104: 30. Luke 12: 15, 23. John 1: 4. John 3: 36.

October.—OVERCOMING.
1 John 5: 4, 5. Rev. 2: 7, 17, 26. Rev. 3: 12, 21.

November.—LISTENING TO GOD.
1 Sam. 3: 1-10. Luke 10: 16. Acts 9: 6.

December.—FULNESS OF JOY.
Ps. 51: 12. Ps. 16: 11. John 15: 10, 11 John 16: 24.

Dr. Clark's suggestion that individuals adopt the Quiet Hour is being heartily approved everywhere. He is busy enrolling hundreds. A covenant card can be had upon application to him at at the Boston office.

Regarding the Comrades of the Qniet Hour, the movement suggested by President Clark, and their morning watch, *The Outlook* says: "This is not mere sentimentalism You may say one part of the day is as good for devotion as another. But think about it for a while. What of those days when you excnsed your angry words and your impatience on the plea that you 'got up wrong'? That was the trouble, after all. Suppose that, instead of going to work or to the family circle as you did, you had gone from the very presence of your Lord, who had met you, as he always does those that seek him. Ah, indeed, it would have been different. That wrong start cast its shadow over the whole day. Why is it that you and I have fonnd the sunrise prayer meeting such a means of blessing? Because we allowed God and the Holy Spirit to pre-empt the grounds before the world had had the opportunity, and the whole day was glorified."

Mission Department.

EDITED BY A. B. SHELLY.

Notes from our Missionfields.

Missionary Petter is actively engaged in translating portions of the New Testament into the Cheyenne language in addition to the translations already made by him. These translations become indispensable as there are still many Cheyennes who do not understand English, and to whom the Word of God must be read in their vernacular if they are to receive any benefit therefrom. In these his labors brother Petter is assisted by an educated Indian.

§

Two more Indians have recently been baptized at Cantonment, and admitted as members of the Christian Church. One of these is *Kaowess*, of whom our readers have learned before, and the other is Mrs. Todd, a Cheyenne woman married to a white husband. Both give testimony of being earnest and sincere Christians, and Kaowesa is earnestly engaged in trying to persuade others to also accept Christ and his religion. Instead of mocking and abusing him, as they have done before, many of the Indians now come to him to learn of his Christian experience.

§

Rev. J. J. Kliewer, for a number of years employed as missionary at Shelly, Okla., has recently severed his connection with our mission and is now serving as minister of the *Bergthal congregation* at that place. Although we regret very much this step of our brother Kliewer, who formerly labored so zealously in connection with our mission, yet do we console ourselves with the thought, that he may still find time and opportunity in connection with his labors as pastor of the Bergthal church to proclaim the blessed Gospel of Jesus Christ to the poor, benighted Indians in his surroundings.

§

Missionary R. Petter and brother S. K. Mosiman, the latter at present superintendent of our mission school at Cantonment, have recently made a visit among the Red Moon Indians at the Upper Washita, where it is intended that brother Mosiman be stationed as a missionary. The brethren were very kindly received by the Indians as well as by the employes of the Government school which is just being opened there. Among the latter they found a few who are members of our church. Both whites and Indians expressed an earnest deaire that our mission send brother Mosiman among them to minister to their spiritual needs. It has also been suggested that our Board send a Christian lady as field matron, to labor among the female Indians and thus assist in leading them to Christ.

In 1843 there were 12 missionaries, and, so far as known, only six converts to the Christian faith in China. To-day there are upwards of 70,000 communicants in connection with the different Protestant missions in China, and perhaps 300,000 secret believers, who have not yet the courage and the grace to make an open profession, and endure the persecution so often met. The number of communicants has almost doubled the past five years.

§

Horace M. Lane, M. D., President of the Protestant College at S. Paulo, Brazil, in writing of the South American Indians, says: "The whole subject of South American Indians, in all of its various aspects, ought to be intensely interesting to the Americans. But the scientific study of the indiginous people of America seems to have gone out of fashion in the mad rush for the North Pole and the hunt for the buried cities of the old world, while Christian people, captivated by the clamour of missions in Central Africa, far India, and shut-up China, all most worthy objects, seem to have lost sight of the *native American Pagans* at their very door, who are easily accessible, and some of whom are actually asking for light."

A Missionary Dialogue.

Mr. Feeling and Bro. Fact had a talk about Foreign Missions one day, and it all came about through Fact having received a letter from a missionary, and being so full of it that he had to prove it out to Feeling when they met. It dawned upon Fact at last that Feeling did not seem to be enjoying himself, and so he said, "What's the matter with you, old fellow?"

"Well, to tell you the truth," said Feeling, "I don't believe in Foreign Missions." "Why? but our Master believed in them, and for us it is a question not of belief but obedience; for the very last command He gave was, 'Go ye into all the world and preach the Gospel to every creature.'"

Feeling said nothiug for a minute, then rather gruffly replied, "Anyway, I don't see that they do much good." "Thst's because you never really looked to see. Every one who knows what missions have done believe in them," said Fact, very earnestly.

"The heathen seem to be happy enough when let alone," interjected Feeling. "Not at all; no happier without the Gospel than you would be. There is not, as some one has said, a space ten miles square on the globe where a man's life and property are safe outside of the regions where the Gospel is known. Our missionaries are compelled by their regard for public decency to leave unpublished the darkest two-thirds of the sin and shame and suffering they see."

"Supposing, though, that the heathen live up to what they believe to be right, don't you think they'll be saved?" asked Feeling. "Certaiely," replied his friend, "but they don't and can't. 'All have sinned and come short of the glory of God.' No man that ever lived did all and always what he believed to be right, except Jesus Christ."

"Still, they can be saved without the Gospel," persisted Feeling. "The question is whether you can be saved if you don't send it to them," retorted Fact. "What do you mean?" asked Feeling. "I mean this, that you are so utterly out of harmony with God, who so loved the world that He gave His only begotten Son to save it, with the Son who gave His life for the world, and who commanded His disciples to give the Gospel to every creature, and with the best ages of His Church, and the best men in all ages of the Church, that you are in danger."

"Oh! Well, charity begins at home," remarked Feeling. Fact's eyes flashed as he answered, "Yes, but it doesn't stop there!"

"Doesn't it say somewhere though that we are to begin at Jerusalem?" Feeling argued.

"Not when rightly interpreted, for the word 'at' is the Greek preposition 'from,' so that it really means from Jerusalem."

"I believe in Home Missions aud in helping my own church," said Feeling; but Fact interrupted, "So do I. But if there had never been any Foreign Missions we'd have been heathen yet. It is a curious thing that in the age of the apostles their strongest man, Paul, should have been a foreign missionary, while tradition tells us that every one of the apostles except the one whom Herod slew died a missionary in a foreign country, and this although Palestine was by no means allChristianized."

"I think," said Feeling, "that a man ought to pay his debts first." "So do I," said Fact. "'Owe no man anything save to love one another,' but that last is the greatest debt of all, 'That ye love one another as I have loved you.' Pay that debt, too, will you?"

"It's hard times, anyway, Fact."

"Not a bit, my dear Feeling, you have not suffered for lack of food have you? You have spent something on luxuries, too, haven't you? Not so hard you couldn't really give something if you wanted to do it."

"But they say it takes dollars to send cents abroad."

"That is not trne," replied Fact. "Including printing and management, all the great Boards spend less than ten per cent.; the American Board about seven per cent., and the C.C.F.M.S. less than that. Anyway, before the question of money, I want you to give yourself to the Master's work of Foreign Missions."

"What do yon mean? I never had a 'call to go as a missionary.'"

"No, yon had a command in Matthew 28: 18-20. You must have a special call to stay at home."

"You don't mean that every Christian should go abroad?"

"No," answered Fact, "but I mean that every Christian should himself or herself ask Christ, 'What would'st Thou have me to do,' and then go where He sends. I think you will find, if you think it over, that He meant far more of yourself, your heart, your prayers, your family, and your money to go abroad for Him than you now think possible. Remember what you pray for when you ask, 'Thy kingdom come, Thy will be done on earth as it is in heaven' (where it is done by all), and then see how much He meant when He taught us that."

"Well, I will; to tell you the truth, I have been so busy with other things I have not thought so much of this work as I should, but I will take the time."

"Do, my dear Feeling, and think it over prayerfully, remembering what it would be to you to be without Christ. Good-bye." W. T. G.,
in the South American Messenger.

Missionary Literature.

An exchauge gives the following: "Said a lady to whom had been assigned the subject, 'The Advantages of Missionary Literature,' as the topic for a paper, 'If I had chosen a subject for myself I should have taken "The Indispensableness of Missionary Literature."' How can we be interested in those of whom we know nothing? The comparison has often been made, but it thereby loses none of its force, of our eagerness to hear from the front in war time. Whoever received from our soldiers, battling there, ever so short a message, was surrounded by a crowd of eager listeners anxious to learn 'how the battle went.' Why should we have less interest now in the great warfare being waged between the soldiers of the Lord on the one hand and the great hosts of sin on the other? Missionary letters give us this information. Missionary leaflets and addresses intensify the inspiring motive. The ablest minds in the country are employed upon it, and to deny ourselves the pleasure of reading what they have written is to go voluntarily hungry when we might be filled."—*Faithful Witness.*

Facts for Thinking Christians.

1. There are 1,000,000,000 heathen in the world.
2. There are 10,000 missionaries.
3. Each missionary is responsible for 100,000 souls.
4. In the United States there is one minister to every 700 people.
5. In China there is one ordained minister to every 1,000,000.
6. In the United States there are 60,000,000 people and 80,000 ministers, besides other Christian workers.
7. Out of every 100,000 church members in America, only twenty-one go to the foreign field.
8. Forty million heathen die every year.
9. They are dying at the rate of 100,000 a day.
10. Every tick of the watch sounds the death knell of a heathen soul.
11. Every breath we draw four souls perish, never having heard of Christ.
12. Christians are giving at the rate of one-tenth of a cent a day.
13. Of very dollar given for Christian work, we spend ninety eight cents on our home work and two cents for the heathen.
14. We give one cent a year for each heathen soul.
15. Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean a "part."
—*Fuel for Missionary Fires.*

If a man fills his place in this world, other people will know it, whether he knows it or not. If he does not fill his place, other people will know it, whether he realizes it or not. The first thing he has to attend to is to fill his place as well as he can. The last thing that he ought to trouble himself about is other people's estimate of his success in his endeavors. A man can never win a good name by worrying over his supposed lack of deserved reputation. He can never lose reputation by failing to give it his personal attention while doing that which he is set to do.—*Sunday School Times.*

General Church Intelligence.

The aggregate value of Church property in the United States on July 1st, 1897, amounted to $680,000,000.

The income of the Protestant Episcopal Church in our country during the past year amounted to $12,676,813, or an average of $20 per member.

According to statistics published in the *New York Independent* the Methodists have 5,735,896, the Baptists 5,175,300, and the Lutherans 1,507,466 members in our country.

The city of Chicago contains 583 Evangelical churches with 153,326 church members. This number does not include the Unitarians, Universalists, the Jews with 29 synagogues, and the 106 Roman Catholic Churches.

The *Lutherische Herold* says, "It is asserted by some in our day that the ministerial calling is overfilled. Yet do we find that the aggregate number of students attending the theological institutions of our country during last year thus preparing themselves for the ministry amounted to 8000 only, while the number of medical students was 23,000, and the number of those studying law still much higher. The question may be asked, do we need so many more doctors and lawyers in our country than preachers? If this is the case we are truly in a sorrowful condition. But the assertion that we have too many preachers is not true, i. e. the right kind of preachers, men who are called of God and who are willing to deny themselves for Christ's sake and to go after those that are lost. The world can never have too many winners of souls."

A new and important movement has been recently inaugurated by the Evangelical Alliance for the United States. It proposes to the pastors of every community to district the same, to enlist their young people as messengers, and to assign one to each district for the monthly distribution of leaflets. If one in ten of those young people should distribute a dozen leaflets a month, they could scatter 60,000,000 in a year, at least one-half of them would reach families who never attend church, who take no religious paper, and who presumably see no reform literature. Those leaflets will be prepared by such men as Bishop Huntington, Pres. Andrews, Dr. Washington Gladden, Dr. Josiah Strong and others. They will be translated into as many languages as may be necessary. The object of them is to educate public opinion and enlighten the public conscience.

THE MENNONITE CHURCH IN THE NORTH WEST.—We learn that in the new settlements, near Rosthern, in the North West Territory of Canada, there are living a number of Mennonite families from different states. For a time they were without a minister until Bishop Peter Regier came from West Prussia. He had filled the office of bishop in his native country for a considerable time until he came to this place with his family. He shows himself a faithful laborer in the kingdom of Christ. As above stated, most of the Mennonite families that are living in this vicinity come from different parts of the country, and of course differences of opinion manifest themselves. It appeared as though it would not be possible to unite these different opinions so that they could work together as a united church, but under the teachings and direction of Bro. Regier most of them have united with the church, and are working together. The church here has taken the name "Rosenort." There are three ministers here now: Peter Regier; Abraham Friesen, Gerheart Epp, and one deacon, John Dyck. During the summer season they have meeting every Sunday in the church building. During the winter months, when many cannot go to the church, they also have meetings in private houses. The communion of the Lord's Supper is observed twice a year—in the spring and in the fall. *Men. Blatter.*

Marriages.

GARIS—GODSHALL.—On April 11, 1895, in Souderton, Pa., by A. M. Fretz, Leidy Garis and Miss Ida Godshall, both of Hilltown, Bucks county, Pa.

HUNSBERGER—WEISS.—On January 1st, 1898, at his home in Milford, Bucks Co., Pa., by Rev. A. B. Shelly, Erwin R. Hunsberger and Cecilia Weiss, both of Richland, Bucks Co., Pa.

BENNER—TAYLOR.—On January 1st, 1898, at the home of the bride's parents in Quakertown, Pa., Harvey L. Benner, of Lansdale, and Addie R. Taylor, of Quakertown, Pa.

BRUNNER—BEALER.—On February 16, 1898, at the home of the bride's parents, in Hatfield, Pa., by A. M. Fretz, Hiram C. Brunner and Lizzie Matilda Bealer, both of Hatfield, Pa.

Deaths.

YOCUM.—On September 24, 1896, in Philadelphia, Katie Yocum, aged 1 yr., 3 mos. and 9 days. Interment on the 28th at Leidy's church. Services by A. M. Fretz.

LYNCH.—On January 20, 1898, in Bedminster, Pa., Daniel F. Lynch, aged about 40 years. Interment on January 25th at Deep Run. Services by A. M. Fretz.

LAPP.—On January 31, 1898, near Black Creek, Ontario, Jacob Lapp, of dropsy and kidney trouble, aged 63 yrs., 1 mo. and 15 days. Besides many relatives and friends Bro. Lapp leaves a surviving widow and four children, two sons and two daughters. On the 3rd of February the remains were brought to their last resting place in the old family burying grounds. The services were conducted by Jacob Krehbiel assisted by A. B. Johnston. Text, Matt. 11: 28.

LANDIS.—On February 6, 1898, near Richlandtown, Pa., Veronica Landis, relict of Tobias Landis, aged 94 yrs., 8 mos. and 26 days. Interment was made on the 10th at Springfield. Services by A. B. Shelly, J. S. Moyer and A. M. Fretz.

GILBERT.—On February 9, 1898, in Perkasie, Pa., Susanna, wife of Reuben Gilbert, aged 30 yrs., 11 mos. and 16 days. Interment on the 14th at Tohickon church. Services by J. R. Stein, J. Keim, and A. M. Fretz.

AFFLERBACH.—On February 13, 1898, Robert, child of Abraham Afflerbach, aged 1 yr., 7 mos. and 3 days. Interment on the 15th at Leidy's church. Services by A. M. Fretz.

Contributions.

For Heathen Mission Treasury, received during the month of January.

From the Weierhof congregation, Germany $22.50; Peter E. Goering, collection at a school festival $1.91; S. S. at Christian, Kan., $39.44; Flatland, S. S. Pa., $2.25; Ebenezer S. S., Bluffton, Ohio, $29.27; A. Zurfluch, Bluffton Ohio, $6.50; Bethel cong., Mountain Lake Minn., $30.00; Sister Kaufman, Moundridge, Kan., $1.00; Berne, Indiana, Birthday gifts, Mission box, &c., $14.70; Daniel Bachman, Moundridge, Kan., $10.00; cong. at Mennoville, Okla., $6.00; S. S. Primary Class, Halstead, Kan., $1.45; cong. Clarence Centre, N. Y., $9.25; cong. Dallas, Ore., $2.03; Alexanderwohl cong., Kan., $108.00; Halstead, Kan Sewing Circle, $50.00; Salem cong., Dalton, Ohio, $6.73; Matilda Hubin, Minn., 70c.; Pulaski, Iowa, Sewing Circle, $16.00; Hoffnungsfeld-Eden cong., Kan., $27.00; West Swamp cong., Pa., $28.06; East Swamp cong., $4.88; Maria Stobbe, $5.00; Hereford cong., Pa., $12.62; Hereford S. S., $8.08; Upper Milford cong., Pa., $7.00; Johannisthal cong., Kan., $10.26; cong. at Whitewater, Kan. $26.00; West Zion cong., Moundridge Kan., $12.97, Rev. Jacob Krehbiel, Clarence Centre, N. Y., $5.00 Rev. Chr. Schowalter, wedding collection, $5.00; Alexanderwohl cong., Kan., $43.15; Week of Prayer collection in same cong., $6.46; Bethel cong., Mo., $3.30; Uriah Binkley and Catharine Witmer, La Salle, N. Y., $8.00; Canton cong., Kan., $35.00; Wadsworth, Ohio, cong., $4.78; Wadsworth C. E. society, $1.50.

For Philip Rabbit in Bethel College.

Hillsboro Kan., Y. P. S., $5.14; Moundridge, Kan., Y. P. S., $11.70; West Swamp, Y. P. S., $5.00; Garden Twp. Kan. Y. P. S. of C. E., $6.00; Y. P. S. at Pandora, Ohio, $5.00; St. Louis Society, $5.00; South Alexanderwohl, Y. P. S., $10.00.

For the Erection of a Church at Missionary Horsch's Station.

From a Mission friend $30.00; Daniel Bachman, Moundridge, Kan., $5.00; Pulaski, Iowa, Ladies' Mission Society, $4.00; Prof. B. F. Welty, Newton, Kan., $5.00. Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For General Conference Home Mission Work.

From Wadsworth, Ohio, cong., $17.93; S. S. at Hillsboro, Kan., $7.01; Bruderthal cong., Kansas, $25.22; Loretta cong., South Dakota, $15.00; Freeman cong., S. Dak., $500.00; Emanuel cong., Ia., $11.55; Jacob Friesen, Henderson, Neb., $10.00; Anonymous $5.00; Salem cong., Wisner, Neb., $54.75; J. H. vonSteen, Beatrice, Neb., $20.00; cong. at Butterfield, Minn., $6.00; Bethel cong., Mountain Lake, Minn., $25.00; Friends at Ft. Wayne, Ind., $1.25. Gratefully acknowledged,
Schwenksville, Pa, W. S. GOTTSHALL, Treas.

For Publication Fund.

From C. C. Voth, Reno City, Okla., 20c; G. Vogt, Summerfield, Ill., $1.00; Hereford cong., Pa., $8.00; Upper Milford cong., Pa., $5.00; Joel Sprnger, Reno City, Okla, $1.50.
Gratefully acknowledged,
Berne, Ind. MENNONITE BOOK CONCERN.

Book Notice.

From the Methodist Publication House at Cincinatti, Ohio, we received a very attractive and deservedly popular german publication, *Percy, oder die Treue von St. James*. The work written by P. Gallow has had several editions, both in Europe and America, and is now revised and prepared for the public by F. C. Naylor, D. D. The book contains 286 pages and is sold by Curts & Jennings, Cincinatti, at 50 cents.

Mennonite Year Book FOR 1898.

The Mennonite Year Book and Almanac for 1898, has just left the press and is now ready for distribution. Like its former editions it contains besides the Almanac a table of daily Bible Readings a complete list of the International Sunday School Lessons for 1898, with a list of the Gospels and Epistles selected for every Sunday throughout the church year. The reading matter consists of biographical sketches of Hans Denk and Gerhard Roosen, historical sketches of Conferences and Churches, lists of Mission Sewing Circles and Young People's Organizations, etc., etc. In addition to this it contains a complete list of Mennonite ministers in America as far as they could be ascertained. This list, arranged in alphabetical order, contains the names and addresses of upwards of 1100 Mennonite and Amish ministers. The book is nicely illustrated with a number of fine cuts. Orders for books will be filled, *free of postage*, at the following rates:

Single copies - -	.10
One dozen copies - -	$1.00
One hundred copies - -	6.00

Send orders to
A. B. SHELLY,
Milford Square, Bucks Co., Pa.

THE CATECHISM

or Simple Instructions from the Sacred Scriptures, as Taught by the Mennonite Church.

has just been revised and republished as ordered by the General Conference at its regular session in 1896.

This catechism was first published at Elbing. Prussia, in 1783. It was republished by request of the churches in Hesse and Waldeck, in 1797. In 1824 it was published in upper Canada. In 1844 it was reprinted and introduced in the churches in Pennsylvania. In 1848 it was translated into the English language and published by the Eastern District Conference. Since then it has passed through many editions.

Price in plain cloth binding net	.20
Per dozen net	$2.25

Mennonite Book Concern,
Berne, Indiana.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference The contents are especially adapted for children. Send for sample copies.

TERMS OF SUBSCRIPTION:

1 copy one year.....30 cents.
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MENNONITE BOOK CONCERN,
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Der "Christliche Bundesbote."

A weekly paper published in the interest of the General Conference of Mennonites, of North America, should be found in every German-reading Mennonite family.
Terms of subscription, $1.50 a year for single copy.

MENNONITE BOOK CONCERN,
Berne, Adams Co., Indiana.

The MENNONITE is entered in the Quakertown Postoffice as second-class mail matter.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIII. No. 7. Quakertown, Pa., April, 1898. Whole No. 151.

Jesus Lives! How do I Know?

Though now and then the wise of earth
Have scoffed the story of his birth,
No skeptic mind has yet denied
That Jesus lived and that He died:
But that He broke the seal of death
And summoned back the vital breath—
The story of the Easter morn—
The scoffer still receives with scorn.

How do I know that Jesus lives?
Well, this I know—that He forgives;
The giant, Sin, with subtle art,
Long years ago usurped my heart;
So strong became his iron hand,
My will was but a rope of sand.
The chafing band I still had worn
Had there not been an Easter morn.

One day a simple prayer I spoke:
"Oh, Lord, break thou the galling yoke."
And, lo! as from a dream I woke,
And found the giant's fetters broke.
Could Jesus, dead, have heard my plea,
Have loosed my bonds and set me free?
O, no! I yet the load had borne
Had there not been an Easter morn.

How do I know that Jesus is?
The spirit of the age is His;
It lives in every word and deed
That helps a brother man in need.
With Him who spake it crucified
The Sermon on the Mount had died
With all its blessed fruit unborn,
Had there not been an Easter morn.

How do I know that Jesus lives?
The Holy Ghost an answer gives.
Let him who can doubt part or whole,
I turn within and ask my soul.
The Spirit answers to the test,
And gives the witness in my breast;
And, hark! on heavenly breezes borne,
I hear the song of Easter morn.

S. C. KIRK,

in Philadelphia *Ledger*.

In Indian File.

BY REV. F. B. MEYERS, B. A.

We all know what is meant by Indian File. Along the narrow track, one behind another, the dusky warriors, bent on some distant foray or fight, steal noiselessly and swiftly following their leader. The follow me-leader of our school days is the nearest exemplification of Indian file among ourselves. The leader in each case has a significant and unique task; it is for him to discover the path, brush aside obstacles, and thread his way amid intricate mazes; only thus he is able to conduct all that follow to the goal. He might be described as the "file-leader," which is the precise term used of Jesus Christ, who leads his people in single file, one by one, through sorrow to joy, through the dark valley into the land of the morning, through the grave to the resurrection morning of the ascension mount.

Four times in the New Testament the Lord Jesus is called the "File-leader."

Acts 3: 15. "Ye killed the Prince, or file leader, of life," as though Jesus were engaged in conducting the long line of living ones through a world of death, the path on either hand being lined by corpses, stiff and cold, one thread of light darting through the gloom of the valley of the shadow of death.

Acts 5: 31. "Him did God exalt with his right hand to be a prince or file leader, and Saviour." The mention of that special name Jesus, in conjunction with Saviour and giving, reminds us of Joshua, the sturdy soldier, who was also the file-leader of Israel, and captain of the Lord's host, leading the people through the Jordan into the land of promise. Thus does Jesus lead us into the rest of God. You may not be able to understand how, but it you put yourself into his hands, and absolutely leave the matter with him, he will most certainly bring you thither, where he has brought myriads before you, one by one.

Heb. 2: 10. "It became Him of whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author or file leader of their salvation perfect through sufferings." What a sublime thought! Jesus leads a long sinuous train of saved ones, who follow him into ever deeper experiences of what salvation means, and whom he will yet save utterly and for ever. But they must be perfected, as he was, through suffering. There is no perfection for the race of man save by suffering, and he took up our nature, that by suffering in it he might be enabled to sympathize with and succor us. He leads us through suffering to glory, through tears to tearlessness, through loneliness and privation to the city of God with its solemn assemblies and sweet societies.

"Lord, should my faith through suffering lie,
Forbid that I should e'er repine,
Still let me turn to Calvary,
Nor heed my griefs, remembering Thine."

Heb. 12: 2. "Looking oft unto Jesus, the author, or file leader, and finisher of faith." The life of faith was lived before he was born; but before Abraham was, he was. In priority of existence and rank of nature he stands first in the long line of the heroes of faith enumerated in Heb. 11. His life was lived, his miracles wrought, his words spoken through the grace and power which he received from his Father through faith; just as he bids us by faith receive from himself all the grace and power we need for life's being, suffering and doing.

Mark the successive laps in the race wherein we must follow our File-leader; and let us ask how far we have attained.

Jesus entered the track by birth. "Conceived of the Holy Ghost, born of the virgin Mary." There is no other door for us. We too must be born from above. At the cross, whilst you look to the dying Redeemer, you shall receive the right to become a son or daughter of God; and commence to follow in his steps.

On the eighth day he was circumcised. Have you put away the filth of the flesh as the apostle bids us. Entrance into the Land of Rest through the Jordan, with the heaven-sent File-leader, is impossible till you have put away all filthiness of the flesh and spirit. His pathway is along the highway of Holiness, on which nothing unholy may tread.

For thirty years the Lord led an obscure life, subject to his parents, and intent on his quiet home duties, in all of which he was content to be obscure and forgotten so long as he pleased God. Are you willing to follow him patiently along the track of the uneventful and ordinary, so acting that at the end God may speak of you as he did of Jesus, saying: "This is my beloved child in whom I am well pleased."

The File leader went to the Jordan, fulfilled all righteousness, and stood beneath the chrism of the Anointing Spirit. Have you been there? Have you felt the need of a new baptism of power and love? Have you been sealed by the stamp of God? You have no right to omit this part of the heavenward track. If he went there, how much more must you?

See, the path he trod, and marked out by his footsteps, climbs yonder hill towards the wilderness, and lives for forty days through its hunger wastes, where the stones wait to be made bread, the precipice tempts to precipitation, and the exceeding high mountain overlooks all the kingdoms of the earth. You must not be surprised when you find yourself passing along that scarred and difficult path, but must follow carefully each foot of it.

After a few months of sunshine, during which the people cast flowers on his path, he encountered a pelting storm of opposition. His own friends opposed him; the disciples stood aloof from him; the leaders of the people plotted for his death. You will have to go that way also. If you evade or escape it, you must seriously question whether you are on the track at all, or whether you are not encamping and sleeping on its side, instead of hastening to follow him.

Finally, he was taken by wicked hands, crucified, and slain. The garden tomb was closed on his mangled body: the watch kept it closely guarded, the murderers rejoiced over their horrid deed. Was he not a deceiver, or mad? You must be prepared for this. The Christ in you must pass through the same phases as in his earthly career. The gospels tell the inevitable experiences through which each son must follow the Son.

But now the worst is over; the File leader, who has passed through the grave, begins to climb the steeps of heaven. The path is made behind him by his steps for us to follow, as the silver thread woven from the spider, spanning the chasm, tells where the deft spinner has gone before. Follow your File-leader. Let your thoughts and affections thither ascend and continually dwell where he sitteth and reigneth. Set your mind on things above, where Christ sitteth at the right hand of God. Follow the Christ!

Follow the Christ, young hearts, longing for heroic deeds. Never go where his steps are not clealy marked in front, luminous with a more than phosphorescent glow. "If any man will serve me," he cries, "let him follow me; and where I am there shall my servant be." "He that followeth me shall not walk in darkness, but shall have the Light of Life."

The Life More Abundant—Its Mark.

Address by V. D. David, Evangelist of India, at Northfield.

(Concluded.)

III. This powerful life gives you

POWER TO UNDERSTAND THE SCRIPTURES.

Many people do not understand the Scriptures. The Bible is a dry book to them. They read novels, newspapers and other things but they say the Bible is a dry book. Why? They have not got this abundant grace, they have not got the oil of the Holy Ghost. Luke 24: 45, "Then opened he their understanding, that they might understand the scriptures." He opened their understanding. Christ, the wonderful teacher, opened their understanding.

My dear brother, you don't understand the Bible. Why? Because you have not this power in you to open the Scriptures for you. The Scriptures have become a dry book to you. You say, "I don't believe that, I don't believe this, and I don't believe the other." O, friend, it is because you do not possess the Teacher, to teach you all this truth. "He shall teach you all things" John 14: 26. When He opens the Scripture, it burns your heart; then you begin to love the Book. When you haven't Christ, you don't love the Book.

When you love Him, you will love His letter. "Thy word was unto me the joy and rejoicing of mine heart." Jer. 15: 16. That is why people do not understand the Bible. They do not think about it, they do not read it, they don't understand it. First, get this life more abundant, the Lord Jesus Himself, and receive Him into your heart; then you shall know Him, love Him, and obey Him, sit with Him, speak to Him, and let Him speak to you. This Book is wonderful. Then you will surely know that the Bible is the best book in the world.

Since I began to love this Book, my life has been going on from glory to glory. It is the only book I use now. I have read a good many other books, but I got sick and tired of them since I found this wonderful Book. The Bible contains all the truth you need. Whatever is needful for one to understand in this life and in the life to come can be learned out of this wonderful Book. There is theology, astronomy, ("In the beginning God created the heaven and the earth." Gen. 1: 1), logic in it: and many other truths can be learned out of this precious Book. It is the inexhaustible storehouse. Unless you possess this life more abundant, you can never see and understand the mind of God in it.

Do you want to love this Book? Receive the life more abundant, the Lord Jesus Christ, into your heart.

IV. Again, this powerful life will give you

UTTERANCE.

He will put the message in your mouth. You need not write out your sermon for Sunday. Daily prepare a sermon for yourself, not for your people. First shoot yourself, and try its power on yourself: read the Bible, search "and meditate" with humble heart. You do not find a command anywhere in the Bible to prepare a sermon for others, "Search the Scriptures." John 5: 39. When the Holy Ghost comes into your life, He shall put the word into your mouth. "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 4. Yes, you will have His word in abundance to preach for hours without stopping. God will open your heart and mouth: you can hardly keep quiet. "I was weary with forbearing." Jer. 20: 9.

I once heard of a minister who had a piece of paper on which his sermon was written. Poor man, when he got in his pulpit, he looked for his sermon but it was gone. He had put the sermon slip into the wrong pocket. He did not know what to do. He stood up in the pulpit, and said, "H'm—— h'm——. I believe the people said within themselves, "What has come over this man? He has lost his sermon." It was all on the paper, not in him.

Dear friend, when you get the Holy Ghost power you can speak all night, like Paul, who "continued his speech until midnight." Acts 20: 7. *Truth for yourself* can be obtained from the Bible, but *the message* God puts in your mouth. Take chapter and verse for it. Jer 1: 6, "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." You have only to open your mouth, and He will put the message into it. When He sends you to preach, the message will come flying, "Behold, I have put my words in thy mouth,"—and it will stick in the hearts of the people like a leech.

You must have this abundant life to have the message from above. O, powerful life, powerful life! Daily search the Scriptures for yourself Allow His word to search you, cut you and prepare your heart, a vessel meet for the Master's use. "He shall be a vessel unto honour sanctified and meet for the Master's use and prepared unto every good work." 2 Tim. 2: 21. Search His word on your knees. If the message does not shoot you, it will never shoot others. Try the edge of the knife on yourself first, if it does not cut you, it can never cut anybody else. Brain work will only touch the brain. When you get the message in your own heart, you reach the hearts of other people.

I wasted many years of my life in getting up sermons for others. I preached, but it ended in smoke. There was none of the power of God in my preaching. It was very nice, it was good, but it didn't touch their hearts a bit. "For the weapons of our warfare are not carnal." 2 Cor. 10: 4.

Before you get this life more abundant, you take, take, take. When you get this life, you give, give, give. "Then Peter said, silver and gold have I none; but such as I have, give I thee." Acts 3: 6. "In all things I give you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus; how He Himself said, It is more blessed to give than to receive." Acts 20: 35 R. V. That is it. Nay, even your money begins to slip out for His glory, for the oil of the Holy Ghost will never allow the love of money to stick in your heart. Judas had not this oil in his heart, so the love of money stuck there; and he lost all You will send your money all over the world according to his directions. People will not need to come and beg; you will know where to send your money. "He shall teach you all things." John 14: 56. While you ask God, "What am I to do with my money? Where shall I send it, Lord?"—He will guide you in the right way. See how Mr. Mueller, in England, gets money for his work; and Pandita Ramabai, a Brahman lady in India, gets money for hers: their needs are supplied straight from God, through voluntary offerings of God's people. You say, "I have got millions of dollars; what shall I do with them?" When this abundant life comes into you, you will be guided in the right way, and whatever He tell you, do it. "Whatsoever he saith unto you, do it." John 2: 5. God loved the world and gave His son "God so loved the world that he gave his only begotten Son." John 5: 16. Christ loved the world and gave Himself. "Christ also loved the Church and gave Himself for it." Eph. 5: 25. When the Holy Ghost abundant life comes, it is the life of giving, giving; not taking, or begging. Why are many suffering from want? Because there are only a few Holy Ghost people, but the majority are money-makers. "For the love of money is the root of all evil." 1 Tim. 6: 10. Many people are suffering from want because Christians do not wait upon God for guidance as to how to spend their money. I know many send their money to the wrong places, because they do not wait upon God about it. They look to men and say, "He is Doctor so and so, a great man, so we must give him something. Mrs. so and so is a great woman, we must give her something." That is not right at all. O Christian men and women, get down on your knees and ask God, "Where must I send my money? What am I to do with my things? with my children? and with my property?" He will guide you into all truth. Do not do anything to please any man. I am sure that many people's money goes in wrong directions, and to work that is not carried on in God's line. Simply reading a report will not give you the right guidance: but go to God; get your guidance from Him. He will "make you perfect in every good work to do his will." Heb. 13: 21. "In every good work to *do his will*." *It may be a good work, but you must find out His will before you do that work.*

Suppose a beggar comes to me and says, "I want a dollar." That is a good work to help him, but should I help him? No. First I should wait upon God, and ask Him,—Lord, may I relieve that beggar?" I find out His will and then obey. "And he said, The God of our father hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest *hear the voice of his mouth*." Acts 22: 14. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be *filled with the knowledge of his will* in all wisdom and spiritual understanding." Col. 1: 9. *In every good work find out His will.* If you could only possess this Holy Ghost life, what a power would be in your life! I tell you, your church, your school, your pulpit work would be filled with abundance of fruits. At any cost receive this abundant life.

II. IT IS A STRONG LIFE

"I can do all things through Christ which strengtheneth me." Phil. 4: 13. The second mark of the Pentecostal life is it is a strong life,—without ups and downs. Many Christians are still babes in Christ. As Paul says, ye "are carnal," "babes in Christ." 1 Cor. 3: 1. You have ups and downs in life. At seven o'clock, you are all right; at eight o'clock, wrong; at nine o'clock, all right; at ten o'clock, wrong. Sometimes you are on the mountain top, then, all of a sudden, down in the valley. Is that the abundant life? No. Sometimes you lose your temper; sometimes you suppress it. You make a resolution, and break it. Now and then you try to keep your temper down for two hours or so, and then out it comes. You go to the table, and find the supper is not ready: at once you lose your temper. You go to the kitchen; it is very dirty: you lose your temper. You can't find your letters, and you get upset. Do you call this abundant life? If your cat or a dog unexpectedly knocked over your cup of coffee, how would you feel? Would you go after it in a rage? This is not life more abundant.

The Holy Ghost life is a practical life. That life ought to be known in the kitchen, in your business life, in your social life, and in your family life. When you possess this abundant life, it will manifest itself through all your business.

Some people seem to think if one comes clean out for the Lord, it would make him lose all his enjoyment. Certainly not; it would give you heaven here, and greater pleasures than you can think of. In Him we "rejoice with joy unspeakable and full of glory." 1 Peter 1: 8. I don't care about this abundant life unless I enjoy it here in my every day life. If you possess this life, your tailor, your brother, your uncle, your aunt, will know, and all your servants will know as well, that you have this abundant life. Do you have ups and downs in your life? Do you lose your temper very often? Do you make resolutions and break them? Do you talk ill of Mr. So and so, or Mrs. So and so? If so, be sure you have not got this life. "God is able to make him stand." Rom. 14: 4. May the Lord God help you, my brother, my sister.

Some ladies have very busy tongues; they don't keep anything confidential, but let it out and cause great trouble. One goes to another and says, "I have got something to say, it is very confidential: please keep it to yourself." She keeps it for a couple of hours, and then she goes to another lady and says, "I have something to say; it is very confidential: do not tell anybody;" and she says, "O, no," but goes and tells some one else. Then, the whole matter comes out, and causes great trouble in families, and in the neighborhood. I tell you, if this has been your life, you may be sure that you do not possess indeed this wonderful life.

It is a strong life,—no baby life. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. 3: 1, 2. That is it. Paul went to Cornith and he said, "I cannot speak to you as to spiritual. You silly children, you have not got your teeth as yet. I thought I could give you meat, but when I came, I found that you had no teeth, no backbone; you are like jelly-fish, so I have fed you with milk not with meat."

Many carnal Christians have no backbone; they are all the time tumbling down and getting up. They make their Lord like their washerwoman. You know you give your washerwoman some clothes to day, and say to her,—"Please come next week; I will have another pile of clothes for you." That is the way many, who very often fall into sin, take advantage of the blood of Christ.

Until you possess this abundant life you cannot glorify God. Eight years ago, when I went about preaching in different places, I found this one thing lacking, that I had not the abundant life and was not enabled to please God. My school boys understood where I was. Very often I lost my temper; so some hardly believed I was a Christian. I was trying to live a steady life in my own strength. I never knew the secret of this power. What a disgrace I brought to my Saviour! The boys used to talk about my disposition. I heard them many times talking over my failures especially of temper, and how often I felt ashamed of myself.

Is this the Christian life? Will it glorify God? Ministers, clergymen, friends, sisters, brothers, you cannot glorify God with this life. May God Almighty open your understanding, that you may receive this abundant life, which I am going to show you in the power of God. Unless you have this life you have no authority to work for God, nor to preach, because God will not be glorified in you or through you. *People do not read your Bible*, but they want to *read you*. They say, "You believe in your Bible: let me see the effect of your Bible in your life."

You say, "Please read our Bible."

They reply, "We don't care about that: we want to see the life of your Bible *in you*, and the effect of it in your daily life." "Ye are our epistle known and read of all men," (2 Cor. 3: 2), "of all that Jesus began both to do and teach." Acts 1: 1. "For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass:" (Jas. 1: 23), and this man shall *not* be blessed in his deed. Jas. 1: 25.

My brother, my sister, do not dishonor God. Have you got these marks in your life? If not, why not? Are you going to be satisfied with a life that will only get you into heaven, and not fit you for glorifying God? If you have not got this life, ask God,—"O Lord, give me this life, the witnessing life, the Holy Ghost praying life, the understanding life, and also the unction from above to give out thy message. I want this life more abundant. I am not going to rest until I possess this glorious life." Will you come to the point?

Where are you now? Are you sure that you have this life? You know about Him but do you *know Him?* Have you got Him? If not; all your understanding will come to nothing, and will fall flat. Do not leave Him until you possess Him. Ask Him to examine you by these marks. Be honest, earnest, willing, and obedient to His instructions on this subject, and I am sure He will lead you into the fulness of this life,—The Life More Abundant.

For "The Mennonite".

A Plea for True Worship.

I read in *Sabbath Reading* about Mr. Clover and old Deacon Simon. They were going to have in their Sunday School what they called a "Children's October Sunday," when there should be Autumn leaves and kindred frivolities brought into the Church. This seemed to Mr. Clover and others to be a very pleasant Sunday for the Children. But old Deacon Simon objected to it saying "You are just teaching the children to make play out of worship." This was not a very popular expression and made Mr. Clover mad and he rebuked Deacon Simon severely. But I believe this old Deacon expressed a truth that is too often overlooked. Do we not find all over in Sunday Schools and Churches that they make play out of Worship? If we think of the many different kinds of festivals, entertainments, sociables, pic-nics, celebrations, etc., held for the benefit of the Sunday School or Church, we must come to the same conclusion as the old Deacon did, "They make play out of Worship." This "October Sunday" seemed to be a very innocent pleasure for the children, and so are some of their entertainments and festivals; but they teach the children to make play out of Worship, and undermine the true principle of Christianity. It is not wrong for children to play and have innocent pleasure. I believe they need it, but it should not be placed for Worship. I believe it is the duty of the Sunday School and Church to teach the children how to worship God in spirit and in truth and not how to play or entertain. This would be more the duty of parents or the secular school teacher. It would be better if we would reverse it and make worship out of play, teach them, what ever we do, to do it to the glory of God, and that the true worship of God gives more real pleasure to our hearts than all the worldly pleasures. There is a time for everything, a time for play, for pleasure, a time to cultivate our mental and musical faculties; but these should never displace worship. Worship must come from the heart, and the heart receives the blessings of it; but entertainments, of whatever kind they may be, are only to satisfy the mind, the ear and the more carnal affections. The aim is in general to make a good show, to give and to receive praise from men. And if it is a musical entertainment and religious hyms are sung, there is more thought about *how* they sang than *what* they sang, and more praise given to the singer then to God whom the words of the hymn are intended to glorify. They say it was excellent, but the Lord may say "take thou away from me the noise of thy songs, for I will not hear the melody of thy viols."

J. S. MOYER.

For "The Mennonite".

Bible Reading—Temptation.

BY E. K. MOHR.

I. *What?*

1. Temptation says: "Do this pleasant thing, do not be hindered by the fact that it is wrong"—self indulgence.

2. Testing says: "Do this right or noble thing, do not be hindered for the fact that it is difficult or painful"—a bugle call to high achievement.

II. *Who?*

1. God tests. Jas. 1: 13, Ill. Abraham. Gen. 22: 1; Heb. 11: 17.

2. Satan tempts. In Eden. Gen. 3. In the Wilderness. Matt. 4. Now, 1 Pet. 5: 8, through Lust, Jas. 1: 14, and Covetousness, 1 Tim. 6: 9.

III. *How Meet It?*

1. Faith in God and in the Promises, 2 Pet. 2: 9; 1 Cor. 10: 13.

2. Watch and Pray, Matt. 26: 41.

3. Use God's Word, Eph. 6: 17. "It is written." The Christian that remains ignorant of the Bible is in danger.

4. Resist the Devil, Jas. 4: 7; Eph. 6: 11-12.

5. Help others, Gal. 6: 1.

6. Avoid it, Prov. 4: 14-15; Isa. 33: 15 16.

7. Looking unto Jesus, Heb. 2: 18; Heb. 4: 15-16. As Children of God we are to be strengthened with might by His Spirit in the inner man.

8. Think right thoughts, Prov. 4: 23; Phil 4: 8; 2 Cor. 18: 5.

IV. *Observations?*

1. Temptation is not sin, Heb. 4: 15 l. c.

2. Never expect to be free. It is a sign of grace. Israel had few enemies in the wilderness but when they entered Canaan there were seven nations, thirty-one kings, giants and walled cities. Christian life is a warfare, 1 Tim. I: 18. We have powerful Spiritual enemies, Eph. 6: 12.

3. We are tempted of good. Satan comes as an angel of light, 2 Cor 11: 14. Deceiver is his name, "The good is the enemy of the best." "Low good keeps us from the higher."

4. Failure is possible, Josh. 11 5; Josh. 6: 5-9. Success means "to go under." Disobedience is failure always.

5. Failure is not necessary, Luke 1: 74 75, ALL enemies, 1 Cor. 10: 13, not above that ye are able, Heb. 2: 18, able to succor.

6. Expects to Conquer, Josh. 1: 7 9; 1 Thess. 5: 18. Shall we not be more than conquerors through Him that loved us? Rom. 8: 37.

The following from The Christian (London) will appeal to many who have been witnesses of the Klondyke fever: "One shudders to think of all the perils which will be endured at Klondyke. What deprivations men will undergo in the race for gold! and yet to what ultimate profit! Compare this stampede over snowclad mountains in search of gold dust with the Christian heroism of a Missionary like Miss Annie Taylor, who has made similar journeys, not for wealth or fame, but simply to tell the story of Christ and His love to the dwellers in Thibet. But the contrast will be still more vivid when—

> God bends from out the deep and says,
> I gave thee of my seed to sow,
> Bringest thou Me an hundredfold?
> Can I look up with face aglow,
> And say, 'Father, here is gold.'"

Life is made up not of great sacrifices or duties, but of little things, in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart and secure comfort.

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., APRIL 1898.

GOING along in the old ruts is generally, though not always, the easiest way of getting along. We frequently see people on the public roads jogging along in ruts that are exceedingly rough while with a little careful steering a much better way could be had. A rut is a convenient thing for one too much occupied with other thoughts to give attention to his driving. This explains the case of many who in religious matters are moving along in old worn-out ruts. They are too much occupied with their worldly affairs to give affairs of their church much thought. So they jog along, as long as it goes. Again a rut is convenient for the lazy and indifferent. Many a one will not get out of an old rut because it is too much trouble. They jolt along on the stones and drag through the mud simply for lack of resolution to turn out. This has its exact parallel in church life, which the reader can pick out for himself. Again if you are in a rut you need to watch lest it takes you out of the desired direction. Railroads have their switches which may open to ruin, and ruts have a way of running according to the ideas of those that made them. Where you are sure that the rut leads in the right way and is helpful in your locomotion it would be folly not to use it. "Ask for the old paths, where is the *good* way and walk therein." But it is always worth while to inquire where is the good way, lest by thoughtless, indifferent following in old ruts we fall short of the possibilities placed before us.

§

THE utter futility, not to say wickedness, of oaths even as administered in our courts of justice was prominently illustrated again the other day in a Philadelphia court. A councilman under oath denied having any knowledge of the use of money for the passage of a certain nefarious bill through council, and stoutly stuck to his denial till he found the court knew he was lying when he finally admitted having even himself received a round sum for his vote. Other witnesses examined at the same time gave evidence of a like duplicity. And the same thing is occurring daily all around us Men, and women too, go on swearing before magistrates and in courts, until to a casual listener it becomes sickening, and to those in the business, what can it be else but hardening and deadening of the God-given sense of veneration for the truth. That people will swear and lie just as readily and even more so, than they will lie without swearing, is a fact which though perhaps impossible of proof is nevertheless generally admitted by those of the most extended observation in this line. The person who knows God only as represented to him in the formal oath, will not hesitate to cover evil doing, if he can do so by adding thereto perjury. In fact he has no conception of the real import of an oath. If one will not speak the truth for truth's sake, he will say what he imagines convenient for his selfish, sordid, and sinful ends, oath or no oath. On the other hand, he who knows God in and through Him whom He has sent, Jesus the Christ, his yea is yea and his nay, nay and he has no use for that which is more than these, and which "cometh of evil."

Notes From Our Field.

The Spring session of the Eastern Conference will convene in the Springfield church on Tuesday, May 3d. The adoption of a constitution for this Conference in a revised and definite form is one of the important measures to claim attention.

§

The family at the Mennonite Home received the accession of a worthy brother in the person of Jonathan Rosenberger, well known to many of our readers. For many years he was a prominent member and worker in the Reformed church at Quakertown, Pa., where he still holds his membership, though of late years he has been living in Philadelphia.

§

Bro. J. B. Baer, whose annual report for 1897 will be found on these pages, has been working during February and March in the different congregations and mission stations of the Eastern Conference, beginning with a series of meetings in Quakertown, as mentioned in a correspondence last month. Everywhere the meetings have been characterized by deep spiritual interest. May they result in lasting blessings to individual souls and to the work in general. In Allentown special services were held on the evenings of March 16th and 17th. Among the places yet to be visited by him at the time of this writing are Boyertown, Hereford, and Upper Milford. A series of meetings in these charges will begin on Saturday evening, March 26th continuing into the week of April 3d.

§

A series of meetings is in progress in the congregation at Berne, Ind., accompanied with a blessed revival from the Lord: Quite a large number have already come out on the Lord's side and many of the members are quickened into a deeper spirituality and a fuller consecration of themselves in the service of the Master.

§

A congregation has been organized at Bethel College, Kansas, with the Brethren David Goerz and C. H. Wedel as ministers. An active Young People's Society and a Sunday-school have been doing good work among the members and students there for several years.

§

The work at Germantown, Pa., is making good progress. The Sunday-school is well supported and the attendance upon the preaching services is encouraging. Bro. Silas Grubb is in charge of the work there and the Lord is blessing his ministration.

For "The Mennonite".

"Tell it to Jesus Alone."

In the sitting-room was seated an elderly man, who by continual brooding over imaginary and perhaps, to some extent, real troubles in the changing from the conservative inactivity of his church to an aggressive activity in Sunday-school and church work, and dilated, as was his wont to do, on the sad state of affairs. In the room above lay a 10-year-old child, too sick from a recent ailment to leave bed, and yet too restless not to be heard. Unconscious of the struggle below that threatened spiritual shipwreck to the father in Israel, our little preacher sang out in clear, strong tones that beautiful Sunday-school hymn, "Tell it to Jesus Alone." A pause—the chorus—and no repetition of the lament for six months. Let us, too, learn a lesson from this. Are we misunderstood, have we trials without the sympathy to which we are entitled? "Tell it to Jesus Alone." F.

Report of J. B. Baer

To the Board of Home Missions of the General Conference.

Beloved brethren in the Lord,—

By the grace of God we have been enabled to continue our united labors for another year. During this time the Lord has opened new doors for his work among us. In the line of opposition and disappointment the enemy too has not suffered us to escape. As in our faith life so in our work of faith, victory is achieved only through conflict, and those alone will at last be crowned of the Lord who stand faithful in the time of trial.

In obedience to the duties of our calling we could not in all instances respond to the various requests and fulfill expectations as we would otherwise have liked to do. In many respects we were permitted to experience that our united work in the Lord has not been in vain. Sickness caused several interruptions in our work. Yet both in joyous and in sorrowful experiences the Lord has not turned his countenance from us, but in many ways assured us that to them that love Him all things must work together for good.

During the past year our visits could be extended to congregations, and scattered members and families in Ohio, Ind., Ia., Kan, Okl., Neb., S. Dak., N. Dak. Minn, Man., Cal., Ore., and Wash. According as circumstances permitted our stay at the different places was made for a shorter or longer period. Generally the services were well attended and a live interest in the Lord's work manifested. In more respects than one a growth in our united endeavors is to be noted. A number of congregations feel themselves in closer sympathy with us than formerly, and several have during the year come into our conference fellowship. Thus the circle of our ministry comes more and more extended. Our work too, becomes greater, more serious and more responsible; for the more the Lord entrusts the more he will require. Here and there some of our ministers have responded to the call of congregations and District conferences, and in faithful self-denying labors have rendered valuable service for our fraternal edification. We have reason to be grateful for these services and hope for even more such help in the future.

In view of the various tendencies of our times, the hindrances from within and without, the need of mutual strengthening in our faith and denominational life grows greater every day. What, for instance, do those self proffered ministering spirits bring to us? Does it not as a rule soon become apparent that they aim at ends of peculiar and selfish interests? Many a Mennonite sheep have they shorn and breathed upon them their blighting spirit. Whatever the pretensions of such spirits may be, however some may for the moment be impressed by them, one thing is certain, the work in God's kingdom that is most abiding and productive of the most good has ever been that done according to God's wisely ordained institutional methods. It is imperative in our time, too, to watch over the entrusted flock and pasture them in the wholesome teaching of the Gospel.

Again, during the past year, on our journey to the far west, the Great Northern Railroad extended to us favors worth acknowledging, saving for our Conference treasury a considerable sum. To the joy of many, Bro. Moser could, in his old days, respond to the invitation of the brethren of the far west and visit them on the occasion of the conference held there. Much, too, was he enabled to contribute to the uniting of the scattered forces there. Like the brethren who the year before went to the conference on the Pacific coast, so Bro. Moser went at his own expense.

After Bro. Allebach had resigned his office as pastor in the church at Noble, Ia., Bro. C. Schowalter and I were requested to counsel with the congregation in regard to the matter of a minister for them. The congregation unanimously called Bro. Stucky, of Nebraska. After mature deliberation, Bro. Stucky decided to accept the call and in a few months will move there with his family to take charge of the work in the congregation. We may therefore cherish the hope that this congregation, without a long interruption, will again be led on and built up under God's blessing

The congregation at Wisner, Neb., is without a pastor since the removal of Bro. Hege May the faithful labors of Bro. Hege, of which many blessed traces remain, be long held in graceful remembrance. As in former years, the people here again seek to edify themselves by means of a Sunday-school and other religious services. May it be the gracious will of God to direct to this congregation a suitable pastor.

Near Dallas, Oregon, the brethren have recently built a new church. Upon their request and the consent of his home congregation, Bro. Gerig, of Salem, now preaches for this people at stated times.

Thus the members here are again laboring with renewed cheer in building up the congregation.

The members in St. Louis, Obispo Co., California, where Bro. Hege now lives, have lately organized themselves into a congregation of almost fifty members, and have decided to build a church yet this winter. It seems probable that in the near future several more families will settle here.

In the new settlement in North Dakota we could also assist in the organization of a congregation. Bro. Bartel, formerly of Kansas has been elected minister here. It is reported that a number of families from various parts are expected toco me here.

In Manitoba and partly also in the Northwest territory interest for our conference work has been manifesting itself for some years. There, too, many encouraging signs are noticeable. There is a more decided stand taken in reference to certain hurtful influences. On the whole, a better regulated and more earnest church life is being developed, and in this work many of the brethren there are making great sacrifices.

In Oklahoma the different settlements are also gaining courage again. Many are beginning to recover from the effects of the hard years of pioneer life. Pity that here, as also in many other places, so many live so scattered. a circumstance that causes much difficulty in church work, and in many cases greatly weakens the church life. Especially is this the case where not enough members move together to form a congregation. While some seem satisfied with their isolated condition, many feel sorely the lack of a regulated church life and long for a betterment of their situation.

To a number of our congregations the Lord granted during the past year special manifestations of his grace and wholesome revivals. In his loving kindness and tender, yet earnest visitations, the Lord has come to congregations, to families, and to individuals. With many the grace of God succeeded in gaining entrance into the heart. To many a house salvation has come. Many a soul has found comfort and peace. That in instances here and there the Lord has been pleased to use our instrumentality in this work of grace, is cause for humble thanksgiving. The ever widening field of home mission work with its many urgent and earnest demands lies again before us for another year. We humbly commit ourselves and His work unto the Lord. May he be a rich rewarder unto all them who in the past have lovingly remembered us and our work. And for the future too, we pray that the Lord may find for us sympathizing hearts and helping hands.

With brotherly greetings, your fellow laborer,

Bluffton, Ohio, Jan. 1898. J. B. BAER.

For "The Mennonite".

Knights of Pythias Lodge.

Much as has already been said in the columns of the MENNONITE against the follies and evils of the secret lodge system, we feel that as long as the evil exists and apparently is on the increase we dare not lay down our pen nor seal our lips from bearing witness against it. The Mennonite Church as a body has always maintained a firm stand against the evil, and it must then certainly not fail to give a reason for her position, and especially so when some of her young men are inadvertently ensnared by the slimy coils of this agency of the prince of darkness. This time we want to look at the lodge known as the "Knights of Pythias."

Little did we think, when reading in youth, of the follies, false methods and narrow views of the Knighthood of the "Dark Ages" so truthfully caricatured in the history of Don Quixote, mentally contrasting them with Christian civilization founded on the Holy Bible, that in our time in our land an army of Knights more foolish, blind and guilty than those burlesqued by Don Quixote would voluntarily enroll their names and parade the streets of our cities.

In this order there are three ranks or degrees known as 1st, The rank of Page; 2d, The rank of Esquire, and 3d, The rank of Knight. Like Masonry and Odd Fellowship, this order makes use of the Bible, calling it "Book of Law." In the ceremonies of the first rank the open Bible rests on two swords crossed lying on the altar. In the second rank the crossed swords lie on top of the open Bible. In the third rank one sword lies diagonally across the open Bible. Like the above named orders, this order in connection with such a profanation of God's Word uses Christless prayers.

In the initiation into the first rank the lodge-room is prepared somewhat as follows: On two trestles, twelve inches high, covered by a black pall reaching to the floor, is placed an open coffin, containing a skeleton. On the coffin lying across it are two crossed swords on which rests the open Bible. The candidate hood winked, is made to kneel on one side of the coffin with the left hand on the breast and the right on the Book, while the prelate stands on the opposite side and administers to the candidate the solemn and yet ridiculous obligations. In the subsequent ranks, while the order of ceremonies is somewhat modified the obligations are increased.

A solemn pledge of obedience to unknown superiors, and of keeping secrets not yet known, is the corner stone of every secret society. This order, beginning with the first degree before a so called secret has been received by the candidate, begins the subjugation of what ought to be a free man to the condition of a mere puppet.

The editor of a certain paper, a shrewd business man, said of Masonry: "It is organized selfishness." Such we believe to be the opinion of this order, not only of honest persons outside of this knighthood, but also of its own members, as the writer learned from the lips of a noted M. E. minister who in his early pastorate was induced to join the order, but left it after being a member one year and seeing its childish and ridiculous performances.

"Man-like it is to fall into sin,
Friend-like it is to dwell therein."

The Knights have one excellent principle, (and we do not want to overlook what is commendable) if they mean what they say, viz: the adoption of the Holy Bible as their book of law. Since they make such an assumption, Christian people are obliged to compare the order with the teaching of the Bible and if the two are antagonistic, withhold their sympathy and financial and moral support from the order as an institution containing germs whose development will prove fatal to the privileges they most highly prize. 1st. Compare the practices of the order with the precepts of the Bible. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them," Isa. 8: 20. "If therefore the light that is in thee be darkness, etc." Luke 6: 23. In preparing to receive a candidate for initiation in the first rank the members array themselves in *Masks and Black Robes.* The Bible says, "provide things honest in the sight of all men." Romans 12: 17. Is not such a preparation contrary to the "simplicity and godly sincerity" in which Paul rejoiced? 2 Cor. 1: 12, and from which he feared christians would be led away by Satan? But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11: 3. The candidate's blindfolded eyes; the raps at the lodge room door; the questions and answers following; the slow and solemn parade about the room, etc., all show that it is contrary to the honest "yea, yea and nay, nay" inculcated by God's word. Looking into its Christless prayers, we see that the order has a form of godliness, but denies the power thereof. The Bible commands:—"From such turn away." 2 Timothy 3: 5.

The Bible shows that the very first part of each obligation comes into direct antagonism with our duty as Christians or not Christians, the assurance of the Chancellor Commander to the contrary notwithstanding. How men can be patriots and take vows of obedience to an irresponsible, despotic aristocracy in secret lodges is a strange anomaly.

It is an historical fact that the Knights of the Dark Ages used to obtain oaths of persons by false pretenses and then make their dupes believe it to be their duty to fulfill them. A practice which gave rise to fearful abuses. Those taking these senseless lodge oaths are guilty. They have sinned by taking obligations that were [illegible] from them, see Lev. 5: 4–6; and also in promising to obey obligations at variance with the will of Christ as revealed in the Bible. And a person who finds himself in this sad condition should not fear man but confess his sin.

As to the foolishness, yea wickedness of the initiatory ceremonies I just want briefly to add; in the third or Knight rank the candidate upon presenting himself before the *Master of Arms* is obligated as follows: "Esquire, ere you leave this room in quest of further knowledge of our mysteries, I ask of you a pledge that you will not improperly reveal anything that you may see or hear to night. Do you make this pledge?" *Can.* "I do." Then follows a series of more or less absurd ceremonies consisting of a formal discussion and voting, "the test of steel" for the candidate is announced upon which the *King* addresses the candidate: "Esquire, you have presented yourself as an aspirant for the honors of knighthood, avowing your readiness to undergo any test that might be imposed upon you. The wisdom of the Senate, after full debate, decreed the test of steel. That decision is supreme; from that edict, thus formally pronounced, there is no appeal. Therefore I bid you instantly to jump into the centre of this bed of spikes (he is barefoot); neither to the right nor left, but into the centre thereof!"

With these ridiculous performances and many more not mentioned, it is no wonder that ministers of the Gospel, who have had a taste of the same should break away from them, and warn their young people to shun them; that all Christian people should turn their backs against all secret organizations as being both in theory and practice institutions of darkness and shame.

Written not out of malice, but for the enlightenment of such as may be tempted to unite with the lodge. Read in addition—Prov. 28: 13; *Eph.* 5: 11, 12; *Isa.* 5: 20; 55: 7; *John* 8: 12.

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

THE question of how we can do the most good to our fellow-men is one with which sincere young followers of the Master often occupy themselves. There are many openings to opportunities of usefulness, but in which ones of them can they do good to the best advantage? In trying to answer this question, it is well to bear in mind that *being* is always of more importance than *doing*.

"We can do more good by being good,
Than in any other way."

Let our walk, as we follow our daily duties, be a continual witness to the world of the life within us. Thus may we by our example awaken "the nobleness that lies in others, sleeping but never dead," and attract them to the source of the power that rules our lives.

IN our last number, we spoke of the commendableness of the part Young People's societies everywhere were taking in reform work. When convinced of the necessity of such work, it is well for us to look up to some leaders in the work, and to catch something of the enthusiasm and earnestness which animates their lives. During the past month there has passed from the scenes of her earthly labors to her reward one whose name was almost a synonym for temperance and social purity reform. We refer to Frances E. Willard, the president of the World's W. C. T. U. Of her, the *Christian Endeavor World* says in part:

"To a most remarkable degree Frances E. Willard was possessed of a winsome personality. She never made her way into the appreciation of others by a "mush of concessions." She believed what she believed with all the power of her great soul, but she was tolerant with all who differed.

She cultivated a power of discerning the good in everybody. She loved people into harmony with themselves and others. She made people believe in their own possibilities.

She was always natural, always unselfish She did nothing for personal aggrandizement. All true greatness is from within. Not by reaching out to grasp greatness is it obtainable, but by living truly and *being* great.

Not less by men than by women was Miss Willard loved and honored. Womanhood should be nobler, stronger; manhood should be purer, more tender, for this life lived among us for fifty-nine years.

Much in this world is due to heredity, and Miss Willard was blessed with noble parents. She had the great advantage of being *wanted* when she first opened her blue eyes to look out upon this strange world.

As a child, she was precocious in mind, but not strong in body. That the children should be Christians was the greatest desire of the heart of Mrs. Willard. Next to that she determined that they should be educated. Every possible facility was provided to this end. Frances eagerly availed herself of them all, and graduated at Northwestern Female College, and was a teacher for sixteen years; but the routine of a teacher's life was irksome to this independent, original natnre.

After her resiguation aa dean of Northweatern University, she entered upon her career as a reformer in the organization that was ever after so dear to her, the Woman's Christian Temperance Union, so aptly described as "organized mother-love."

As its leader, she opened constantly new channels of interest touching all points of reform, and originated new methods for broadening the work and the workers. Her great enthusiasm was for people, how best to reach and lift the masses. She was intensely interested in the social problems, to bring wider opportunities to the laborer.

The great organization of which she was the soul is bereft indeed in the premature translation of the one who has been its leader and inspiration for nearly twenty years.

Miss Willard leaves none to fill her place. She was a unique personality. The world has never seen her peer. Speakers as eloquent we have; organizers we have. We have no lack of good women, strong women, women of lofty purpose and high aim. We have educated women, women of culture, of brain, of large character and high ideals; but we have none who combine all of these in one personality, none who so fulfil Wordsworth's description:

"A perfect woman, nobly planned,
To warn, to comfort and command;
And yet a spirit still, and bright
With someting of an angel light."

We cannot speak of this loved one in the past tense; she is ours still. The world seems empty now that she has gone, but "over there" we shall soon be greeted by her cheery smile."

Little Sermons.

"The sweetest joy is the joy to give
Of the best our lives afford,
And just to trust, each day we live,
In the fullness of the Lord."

!!!

Our Lord has written the promise of the resurrection not in books alone, but in every leaf in springtime.—*Luther.*

!!!

The religion of a man or woman that cannot be seen isn't worth much. Lamps cannot talk but they do shine.

!!!

The Christian should be like a little bird, which sits on its twig and sings and lets God think for it. —*Martin Luther.*

!!!

A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by a trusty pilot as he braves the storm to gain the harbor.

!!!

So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious, says Mr. Spurgeon.

!!!

You may not be able with your little taper to fill your friend's sky with a flood of light, but you may send him a cheering ray increasing his hope and courage.

!!!

Says Mr. Swinnock, in all our duties we must walk in light. The heliotrope is said to turn its face toward the aun from morning till night; and so should the true Christian turn toward his Sun.

!!!

The wheel of a chariot, though it be in motion all the day and turning upon the gronnd, yet it is but a small part of it that touches the earth at one time, the greatest portion is always above it. So the true Christian,though he be busy all the day about earthly affairs, yet it is but a lesser part that is employed about them, his sonl, his affections, are always reaching above them —*Selected.*

In The Secret of His Presence.

In the secret of His presence how my sonl delights to hide;
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasaut shelter, and a fresh and crystal spring;
And my Savior rests beside me, as we hold communion sweet:
If I tried, I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts, my griefs and fears;
Oh, how patiently He listens! and my drooping soul He cheers:
Do you think He ne'er reproves me? what a false friend He would be,
If He never, never told me of the sins which He must see.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow: this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of the Master in your face. —*Selected.*

A Candle.

"I'm going to put Charley's candle in the wiudow to-night, it is so dark and stormy," said Mrs. Hart.

Nina looked up from her writing with a laugh. "And Charley three hundred miles away in the city! You must think a candle gives a powerful light."

"Perhaps it will help some one, if Charley is so far off," answered the mother, arranging the candle.

"Now, mother," said Nina, "that little candle is not like a great electric light, nor like a common lamp even. Its rays will not light up the road at all. What good can it do?"

"Why," said her mother, "it will show where we are. Most of the people who may pass this way to-night, are used to the road by daylight; so when they see the candle they will know we are here in our usual corner and be able to get their bearings and so be sure of taking the right road."

"That's so, mother. You are as wise as you are kind. Charley shall have a whole page on that candle;" and Nina turned to her writing.

A few evenings later, as two young men were walking together on the city streets, they paused in front of a handsome new buildiug which was ablaze with light, while strains of music filled the air.

"Light and melody," said Charley Hart, smiling at his friend.

"Yes," assented Horace, "also warmth and companionship. Bert Perry is in there. See? He's the brightest fellow I know. Always got some joke going; rich, too. Let's go in."

Charley did not stir.

"What powerful light!" said Horace. "There is nothing like electric light, is there? Nothing else begins to have such power. Come, let's go in and bask."

"No, thank you!" said Charley.

"Oh, now, Charley! Look at Bert! He's telling some funny story. Come on! What's the matter? Ain't the light bright enough?"

"It doesn't shine so brightly for me as tallow dip," answered Charley.

"H'm! What do you mean?" demanded Horace.

Charley gave a little laugh, then, starting off, he said, "Come to our room, and I'll let you know."

Horace rather reluctantly went to their cheerless room with Charley. Here the boys sat down by the little table with its smoking lamp, and Charley handed Horace a letter to read.

"Letter from a girl, hey?" and Horace settled himself to read the letter written by Nina on the stormy evening. He finished it thoughtfully. The youth was touched more than he wished to show, by Nina's references to the simple home life, her playful description of her mother's putting the candle in the window, and her solicitous inquiries about the condition of her brother's socks and buttons. Quietly he handed the letter back.

"Well," hazarded Charley, "am I not better off nnder the power of the tallow dip at home, than the electric light in the saloon?"

"You're right, Charley, yon're right. No one has ever put a light in the windaw for me, or perhaps I would have thonght of this before. A tallow candle on the straight road is better than an electric light on the road to destruction.

C. B. SANBORN, in *The Magnet.*

Mission Department.

EDITED BY A. B. SHELLY.

Brother S. K. Mosiman writes that he has a catechetical class consisting of twelve members, whom he is preparing for baptism. They all expressed an earnest desire to be baptized and be admitted into the Christian Church, and the object of the instruction thus given them is to increase their knowledge and understanding of the Christian doctrine and to establish them in their Christian faith.

§

Brother H. J. Kliewer, formerly for a number of years the efficient teacher of our mission school at Cantonment, but who for several years had severed his connection with the mission, having been engaged in attending school and in teaching, has accepted a call from the Mission Board and will some time in April return to Cantonment, to take charge as superintendent of the Cantonment school, when brother Mosiman, the present superintendent, will leave for his missionfield among the Red Moon Cheyennes.

§

Major Constant Williams, Acting Indian Agent at the Navajo Agency, in Arizona, to which agency also the Moqui Indians belong, in his late report to the Commissioner of Indian Affairs, makes mention of our mission among the Moquis in the following paragraph: "The Mennonite Mission, near Oraibi, has been kept up during the year. As the missionary, Rev. H. R. Voth, now understands the language and religious customs of the Moquis, it is anticipated that his labors in the missionary field proper will soon bear fruit."

§

Judge Tucker gave $200 per month for missions in India. Being remonstrated with on account of his liberality he said: "There are 86,000,000 adult population in India; 5000 die daily; every day's delay means 5000 souls." He said, "if every hair was a life I would give them all to Jesus." At the entrance to his station he had four stone tablets erected, on two were the Ten Commandments, and on two John 3. 14-18. On his sitting room walls were inscribed: "Fear God," "Love your enemies," "Prepare for death." After the duties of his office were fulfilled he preached Jesus to the natives. He fell in 1857 at the hands of the mutineers.

§

The following from Miss Morrill, a missionary in India, shows to what privations some missionaries are subjected and how much self-denial they have to practice. She writes, "The weather was bitter cold, but we had no means of heating the building, and so depended for warmth upon our clothing, and if I *was* a missionary, I was cold and hungry. I wore a native dress and planned, as far as I could, to use native food. About 20 women gathered to the class, some of these sleeping in the chapel, othera returning to their homes for the night. I was so fortunate as to have for my own use one small room, about 10x6. This contained a kange large enough for one person and no other furniture. In one corner I had a heap of charcoal; in the opposite a pile of cabbage and a heap of sweet potatoes, and two or three bunches of onions. We had five large jars in the room, one for white flour, millet meal, rice, and millet. Besides these I had a few shelves, on which I placed my books, and a small store of home remedies."

The Institutum Judaicum, in the University of Berlin, is a society of students established for the purpose of bringing about a better state of things, that the men of God in the years to come may know more about Jewish subjects and take a greater interest in them than the present generation.

A Mission in India.

Through reports received from India during the late famine an interest for missionwork among the inhabitants of that country has been awakened in Mennonite circles at different places, and if reports deceive not, preliminary steps towards the establishment of a mission there are already being taken. India is one of the greatest missionfields in our time, and missions carried on there have of late years been apparently very successful, inasmuch as a great number of conversions from heathendom to Christianity have been reported. Although there are many missions established already and a great many missionaries at work in India, yet there is room and work for a great many more. India is a very large country, containing a great number of inhabitants,who have not yet nearly all been reached by the sound of the Gospel. As far as the opportunity and the necessity for mission work in India is concerned there are therefore no questions to be asked. There is both room and an occasion for the work. For this cause we view with pleasure the interest manifested by some of our people for a mission in India. This is the more gratifying as a part of this interest comes from a sonrce where hitherto a lack of interest for foreign missions seemed to prevail. But this interest seems also to have taken hold of some of those of our own churches who are, and always have been, the most ardent and forward supporters of our Indian mission in our own country, and who now seem to think, that a mission in Indian should be established in connection with our work here at home.

As we always greet with pleasure any manifestations of new and increased interest for the work of the Lord, we cannot otherwise but rejoice over this new movement, in as far as it is contemplated as an ally to the work already in progress and as it is intended to be carried on in conjunction, and not in opposition. to the work among the Indians of our own country. If our churches have the men and the means to extend our work in such a manner as to establish and support a mission in India in connection with the missions already in existence, let them by all means do so. Or, if experience should have taught us, that some parts of the work as it hitherto has been done, does not promise the anticipated results, and if there are reasonable proofs that a mission in India would be accompanied with more and better results, wisdom would seem to dictate, to relinguish such work at home and in its place take up the more promising work abroad.

But before a change of this kind is made we should make sure of two things. In the first place we should be fully convinced that the work as carried on now will be fruitless, and that hence it cannot be the will of God that we continue the same, and in the second place we should be equally as fully convinced, that the work as contemplated will be productive of greater and better results, and that it is hence the will of God that we engage in it. If both the work at home and abrosd can be done together, we hesitate not for a moment to say, they ought by all means be donc. But if there is any reason to fear that by the establishment of a new mission in India, or any where else, our mission already existent will in any way be hampered, or that by carryiny on two missions instead of one both will be weakened and crippled, we would say, move slowly and conservedly in the matter, "counting the cost before yon begin to build."

As our General Conference has established missions among the Indians of our own land, through its regularly authorized Mission Board. reason as well as loyalty to conference would seem to dictate to the churches belonging to conference, in the first instance, to give their influence and support to this work already in existence. Do the churches composing onr General Conference, however, feel that they can do more than what is reqnired to nphold this work and do they have a desire that the work should be so extended as to inclnde missions in other countries also, it is but proper, that they acquaint the Mission Board of this their desire, and qualify it by an increased amount of contribntions for missions. Under these conditions the Board, according to the instructions given it at the last session of Conference, can not do otherwise then take the matter nnder advisement, and in case it feels itself warranted to do so, establish a mission in some foreign conntry. This according to our humble opinion, would be the proper way to proceed. Whether the churches of our conference have one missionfield among the heathen or more, all should constitute but one united work, conducted by conference through its regularly authorized Mission Board. "United we stand, divided we fall." Our strength lies in the concentration of our forces. If our influences and our means run into the same channels we are strengthened in our work. But if on the contrary, our churches allow their influence and their means to aid the work carried on by others, whether they be regularly organized ecclesiastical bodies, or independent organizations within our own church, we are weakened in our efforts.

So if our churches desire that a mission be started in India, let it be established in an orderly and legitimate way, as a mission of our General Conference. Or if it is found advissble to work conjointly with others, let this also be done through the regularly established channels of our Conference.

The Widows of India.

In India, a Hindoo woman can not be ssid to have reached the lowest depths of degradation until she becomes a widow. Hindoo sacred law reaches its climax of cruelty in the rules it lays down for the control of a woman after her husband has died. She may be young and beautiful, she may belong to a wealthly and powerful family; it matters not; custom is as relentless as death, and now it concentrates its weight of woe to crush her completely down.

One of the Hindoo sacred books says: "It is unlawful for any man to take a jewelless woman," whose eyes are like the weeping cavi-flower; being deprived of her beloved husband, she is like a body deprived of the spirit. She may have only been a bethrothed infant or a child of a few years. It makes no difference. The Shasters tesch that if a widow burns herself alive on the funeral pile of her husband, even thongh he had killed a Brahmin, that most heinous of deeds, she expiates the crime. For long centuries widows have been a literal burnt offering for the redemption of husbands.

Another law is laid down after the following fashion: "On the death of their attached husbands, women must eat bnt once a day, must eschew betel and a spread mattress, must sleep on the ground, and continue to practice rigid mortification. Women who have put off glittering jewels of gold must discharge with alacrity the duties of devotion, and neglecting their persons, must feed on herbs and roots, so as barely to sustain life within the body. Let not a widow ever pronounce the name of another man."

India has about 21,000,000 widows, nearly 100,000 of them under nine years of age. The command is to preach the Gospel to every creature. These women and girls are dying inch by inch, without a ray of Gospel light. The bitter cry of the Hindoo widow's prayer is: "O God, let no more women be born in this land." What are we enlightened Christian people doing to help them?—*Ev. Messenger.*

Africaner, The Peace-Maker.

Africaner was the chief of a tribe of Hottentots, and the terror of the conntry in which he lived. He attacked the villages, burned the farm-houses, and carried away the cattle. He was a skillful soldier and very strong. He attacked a Missionary-station, and burned the chapel. He was called the "wild lion of the desert." But he heard the Gospel preached, The Holy Spirit changed his heart. He laid aside his weapons of war, and became a pious, useful, and peaceful man. After this he met Berend, an old chief. They had not seen one another for tweuty-four years, and then they had met as enemies. Then they fonght for five days with great loss of life. Now they met as believers in Christ; the Gospel had turned their enmity into love. They asked forgivenesa from each other for former injuries, knelt together in prayer, and then united in praise to God. Africaner was now known as "the peace-maker." He heard of two parties of Hottentots who were ready for battle. He hastened to the spot, and implored them to pnt away their spears, and to live in peace. "What," said he, "have I now for all the battles I have fonght, and all the cattle I have taken, but shame and remorse."

General Church Intelligence.

The third World's Sunday School Convention will be held in London, England, July 11—15.

¶

Prof. Maruche is reported to have found in the palace of the Emperor Tiberias, who reigned A. D. 14-37, a picture representing the crucifixion on Calvary, with the superscription, "Glory be to Christ."

¶

A World's Missionary Conference, to which all Protestant missionary organizations are invited to send representatives, is to be held in the city of New York during April, 1900. A similar Conference was held in London, England, in 1888.

¶

Italy has a population of 30,913,663, of these 62,000, including 27,000 Waldensians, are Protestant, and 48,000 Jews. During 1896 the English Bible Society distributed among these 168,212 Bibles and parts of the Bible. The Waldensian Church has 48 organized congregations and 45 out-stations, with 5534 adult church members.

¶

There are to-day nearly three-fourth of a million Protestant Christians in India; half a million of children are under Christian instruction; there are also 1,000 European and Eurasian preachers, 1,000 lady workers, 5,000 native preachers, and 10,000 native teachers at work spreading Christian truth among the people.—*Harvest Field.*

¶

A memorial signed by 336,350 women of the realm has recently been sent to Queen Victoria setting forth that since her reign began 800 convents have been established in England, with 20,000 women now in them, but with no kind of supervision except from Rome, and praying that the Government take speedy measures to inspect their condition, management, etc.

¶

Pope Leo XIII has recently celebrated his 88th birthday and the twentieth anniversary of his accession to the papal throne. In commemoration of this double celebration costly presents are pouring into Rome from all quarters of the globe. It is conservatively estimated that the total value of the gifts received at the Vatican since the accession of Leo amount to more than $25,000,000.

¶

Rev. George Mueller, the founder of the world renowned Orphanages at Bristol, England, and one of the most noted faith heroes of our age, died recently at the advanced age of 92 years, 5 months. His strength was remarkably well preserved till almost to his end, and even during his latter years he could undertake leugthy preaching tours to different places. Shortly before his death he spoke of his work as follows: "During 64 years and 6 months I never had a stated income. But the Lord has always provided for me. In answer to my prayers He has given me £1,373,826. No one can truthfully say, that I ever even intimated to any one that I needed any money. Anticipate much from the Lord and He will give you much. I have always thanked the Lord when He made some one willing to send me even a six-pense or a shilling. But I was also permitted to praise Him for gifts ranging from £5000 to £12,000. But what have I done with all this money thus entrusted to me? I have had 117 schools, all the teachers of which are Christians and in which thousands of the 120,938 pupils found Christ as their Savior. I have spent much for the propagation of the Gospel. I have given £250,000 for missions. Into the Wilson Street and Ashley Down orphanages 9416 orphans were admitted some of whom remained there for 17 years. God has done all this for me for Christ's sake. The greatest blessings which the hearing of my prayers has brought me are the thousands of souls which have been rescued by means of my work and by my preaching throughout the whole world."

¶

At a meeting of the Mennonite Sunday-school Mission, held at Kinzer, Pa., January 15, 1898, a board of twelve directors was appointed, with instructions to establish an Industrial Mission on the Welsh Mountain, with the object of giving employment to the neglected people living there, so as to give them a chance, and by every honest means possible induce them to work for a living instead of begging or stealing it. Now, what does the proposed Industrial Mission expect to do for these people? First, (if the money can be obtained) buy some of the better sprout land on the mountain and have them clear it, then cultivate vegetables and fruits, for which the land is well adapted, raise broom corn and have them make brooms in the winter, and any other work our experience with them may suggest as advantageous. Establish washing and sewing schools to teach the women, and especially the girls, to wash and sew. Help them to fix up their homes, and cleau and decently dress their children, so they are in a fit condition to attend the day schools, Sunday-school and church. It is hard to expect children half clad in rags to attend these institutions of improvement. Soon as the boys and girls become efficient and trustworthy workers, the Mission Board will help them to situations where they can earn someting outside the Mission for themselves. All their work at the Mission will be paid for in the necessaries of life. Sunday-school and church services will be held regularly under the direction of Milton H. Hagler, a regular ordained colored Presbyterian minister.—*Herald of Truth.*

Marriages.

ALBRIGHT—DETWEILER. — At the house of the bride's parents, in Souderton, Pa., on March 12, 1898, by Rev. Allen M. Fretz, M. H. L. Albright, of Philadelphia, and Miss Mary Lizzie Detweiler, of Souderton.

Deaths.

BRUNNER.—On March 3, 1898, at Coopersburg, Pa., John Brunner, aged 64 yrs., 1 mo. and 24 days. Funeral services were conducted by A. B. Shelly, W. W. Kistler and J. S. Moyer. Interment at Upper Saucon Church, near Coopersburg.

DIEHL.—On March 11th, 1898, in Philadelphia, Harvey N. Diehl, son of Mahlon and Maria Diehl, of Richland, aged 27 yrs. and 8 days. The funeral was held at the house of his parents and interment made at the Flatland Mennonite Church on March 17th. Funeral services conducted both at the house and the church by Revs. G. C. Gardner and A. B. Shelly. The deceased leaves a sorrowing wife, parents and one brother.

Contributions.

For Foreign Missions.

From Zion cong. Souderton, Pa., $4.40; Souderton Prim. Dept, of S. S., $2.00; Cong. at Meadows, Ill., $15.00; Gnadenberg cong., Kan., $8.00; Cong. at Beatrice, Neb., $67 00; Otto Leisy, Cleveland, O., $10.00; Herman Baehr, Cleveland, O., $10.00; Babette Leisy, $5.00; North Danvers cong., Ill., $34.50; Luella Krehbiel, Clarence Centre, N. Y., $5.00; Anonymous, thankoffering for recovery from a long sickness, $50.00; Missionfriends, Henderson, Neb., $1.40; Sarah Baumgartner, Dalton, O., $1.00; Salem cong., Dalton, O., $3.76; a member of the West Zion cong., Moundridge, Kan., $50.00; G. and K. Vogt, Summerfield, Ill., a thankoffering, $50.00.

For Ph. Rabbit in Bethel College.—Souderton, Pa. C. E. society, $5.00; Phila. C. E. society, $5.00; Y. P. society, Noble, Ia., $5.00; Y. P. society, Gnadenberg, Kan., $3.00; Y. P. society, Donnellson, Iowa, $2.00; Y. P. society, Halstead, Kan., $10.00; Salem cong., Dalton, O., $5.00; Y. P. society, Bluffton, Ohio, $6.00.

For a churchbuilding at Arapahoe Station, M. M. Horsch, Missionary.—S. S. Henderson, Neb., $14.55; Widow Elizabeth Smith, Moundridge, Kan. $5.00; Halstead, Kan. Women's society, $5.00; a sister, $1.00; Cong. Beatrice, Neb., $22.00; Cong. Elbing, Kan. $33.54; West Zion Sewing Circle, Moundridge, Kan. $10.00; a brother, $5.00; Sancon cong., Pa., $4.68; Anonymous $28.00; Garden Twp. S. S., Kan. $19.00; Schowalter family, Cook, Neb., $5.00; a sister of Newton, Kan. $5.00; Robert Werner, 50c.; S. S. Donnellson, Ia., $5.14; S. S. Excelsior, Mo., $9.00; Anonymous $15.00.

Very gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For the Mennonite Home, of Eastern Conference.

Material and labor donated.

Lydia Scheid, crumb tray and brush; Nathan G. Umstead, 2 jars cherries, 1 pot applebutter, lot parsley plants.

Mr. and Mrs. Updegrove, sausage and scrapple, pudding, 1 quart mince meat, and hauling one load of coal from Boyertown.

B. M. Yost, hauling load of coal from Boyertown.
Mr. Samsel, " " " " " "
A. T. B. Stauffer " " " " " "
Joseph Wile " " " " " "

I. W. Stetler, 1 doz. bananas, 9 oranges, 1 can corn, 1 can tomatoes, lot sweet potatoes, cranberries, half bushel corn, half gallon vinegar.

Mary Updegrove, 1 layer-cake. Mr. and Mrs. J. K. Scheid, 1 turkey. Mrs. I. W. Stetler, lot mince meat. J. R. Allebach, handy kitchen set. Lydia Scheid, 100 oysters.

FROM FLATLAND.—Aaron and John H. Landis: 4 chickens, 50 lbs. flour, 5 lbs. granulated sugar, 1 lb. coffee, 2 qts. beans, 8 pcs. soap, 1 bag corn.—Charles Thatcher, 50 lbs. flour, 1 pot applebutter.—D. M. Landis, 1 turkey, 4 lbs. butter, 4 qts. cranberries; 4 lbs. apricots, 2 lbs. prunes.—J. H. Shelly, 2 doz. cans corn.—Mrs. Anna Baringer, 1 can peacher, 1 can cherries, 5 lbs. soap.—Henry L. Baringer, 3 chickens, 1 can pears, 1 can cherries.—John Rosenberger, 50 lbs. flour, lot soap.—Mahlon Diehl, 2 chickens, 10 lbs. lard.—John Boorse, 4 lbs. granulated sugar, 1 lb. crackers, 2 lbs. corn, 1 lb. dried peaches, 1 box cocoa, 3 pcs. soap, 2 cans baking powder.

HEREFORD CONGREGATION.—275 lbs. flour, 10 lbs. corn meal, 12½ lbs. Buckwheat flour, lot oat meal, 4 bu. shelled corn, 3 bags corn on cob, 12½ bu. oats, ½ bu. horse feed, 4 bu. potatoes, 7 pots applebutter, 13 heads cabbage, 2 cans lard, 1 pot, 1 bucket, 19 lbs. sugar, 7 lbs. coffee, 1 chocolate cake, 3 pcs. dried beef, lot corn beef, 4 chickens, 2 pots scrappie, 6 lots sausage, 1 ham, lot dried corn, bag dried fruit, 11 lbs. prunes, 5 lbs. raisins, 4 lbs. peaches, 1 lb. apricots, 6 qts. beans; lot lima beans, walnuts, 2 jars cherries, 1 jar currants, 9 jars canned fruit, 3 cups jelly, lot blackberries, lot dried apples, 7 cans tomatoes, 3 cans peas. 6 lemons, 2 bags salt, lot onions, jug vinegar, 3 lots of common soap, 1 lot toilet soap, soapine, 2 boxes stove polish, 1 roast pan, 1 fine quilt, 1 table cloth, 2 towels, 1 cultivator, 1 harrow, lot straw.

Cash Contributions.

SCHWENKSVILLE CONGREGATION. — G. H. Gottshall, $6.00; Henry K. Kratz, $2.00; Abram T. Grater, $1.00; A. H. Gottshall, $1.00; Joa. D. Reiff, $1.00; S. H. Longaker, $5.00; B. Morris Kratz, $1.00, Hanna Heimer, $1.00; M. M. Kremer, $1.50; M. A. Allebach, $1.00; Samuel W. Reiff, $1.00; H. B. Kratz, $1.50.

FLATLAND CONGREGATION. — Abram C. Shelly, $5.00; Harrison Trumbauer, $1.00; Abraham S. Moyer, 3.00; Mrs. Dr. A. C. Biehn, $1.00; Harvey D. Fellman, $2.50; Josiah Diehl, 50c.; Samuel Thatcher, $1.00; Amelia Landis, $1.00. Bowmansville congregation, $5.00; Philadelphia congregation, $154.00; Hereford congregation, $20.00; Almsbox at Home cure, for meals at Home $1.25.

Gratefully acknowledged,
J. L. BAUER, Financial Secretary.
Bally, Pa.

Book Notice.

Seventh Day Adventism Renounced, by Rev. D. M. Canright, who for the period of 28 years was a popular minister and teacher within the Adventist Church, has been translated into German and recently been published by Curts and Jennings, Methodist Book Concern, Cincinnati, Ohio. The work contains a clear analysis of the fallacies as held and taught by the Seventh Day Adventists, together with a chapter on the life of the author and how he came to leave the church in which he occupied a prominent position for the period of 28 years. The book will be read with interest and profit by all, and ministers of the Gospel especially who have to contend with the fallacious teaching of Adventist Emissaries. Price 60 cents.

THE CATECHISM

or Simple Instructions from the Sacred Scriptures, as Taught by the Mennonite Church,

has just been revised and republished as ordered by the General Conference at its regular session in 1896.

This catechism was first published at Elbing, Prussia, in 1788. It was republished by request of the churches in Hesse and Waldeck, in 1797. In 1824 it was published in upper Canada. In 1844 it was reprinted and introduced in the churches in Pennsylvania. In 1848 it was translated into the English language and published by the Eastern District Conference. Since then it has passed through many editions.

Price in plain cloth binding net .20
Per dozen net $2.25

Mennonite Book Concern,
Berne, Indiana.

Der "Christliche Bundesbote."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIII. No. 8. Quakertown, Pa., May, 1898. Whole No. 152.

Have Ye Received the Holy Ghost?

Ye are the temples, Jesus hath spoken,
Temples of God's Holy Spirit benign;
Hast thou received him, bidden him enter,
Make his abode in that poor heart of thine?

He who has pardoned surely will cleanse thee,
All of the dross of thy nature refine;
Cleansed from all sin His Spirit will enter
Fill you and thrill you with power divine.

Showers of mercy, fullness of blessing,
Ever the Spirit's indwelling attend;
'Tis the endnement, power for service,
Fruits of yonr labor he surely will send.

Weary of wandering, come unto Canaan,
Feast on the fullness and fat of the land;
Feed on the Manna, dwell in the sunshine,
Led by His Spirit and kept by his Hand.

—*Selected.*

Spring Cleaning.

BY F. B. MEYER.

Most careful housekeepers count it part of household economy to have what they are pleased to call a "spring cleaning." This suggests the desirability of our having an occasional inspection of the economy of the soul life. Are we not apt to take too much for granted, and would it not be well, now and again, to see whether we are advancing or receding, to haul in our log, take an observation, to expose ourselves to the searching scrutiny of the Eye that brings the light with which it sees? Let us then adopt the words of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting."

There is a great difference between the morbid habit of introspection, which is most hurtful, and the exposure of the soul to the loving scrutiny of our heavenly Father. It hurts us to dwell long upon the working of the soul-life. No man can indulge in self-anatomy without jeoparding the health of the soul. You cannot count the number of your heart's throbs without disturbing the rhythm of the heart's action. But there is no reason why you should avoid unfolding your inner life to God, whose word pierces to the dividing of the joints and marrow, and of soul and spirit. If you call God into the matter, he will as quickly show you what is wrong as the X rays will detect the needle in the finger or the bullet in the bone.

When some young merchant is beginning his business career, it is of incalculable assistance for him to be able to obtain the wise and experienced help of some older man, who has passed through the successive processes of his manufacture or trading enterprise. Let him open to his kindly adviser every ledger, each transaction, the responsibilities he has assumed, his methods of trading, his investments and proposals. If all is well, he will gain confidence in knowing that his friend's jndgment countersigns his own; but, if matters are going wrong, how salutary that the little rift should be detected, and the dry rot stayed before the whole fabric of his fortunes falls to prices! So, young friend, from time to time look up into God's face; and, as you pass the various departments of your religious life before his eye, be sure that he will not stint the expression of his good pleasure whenever it is possible, and that, when he withholds it, or indicates the necessity of re-adjustment, it is well to have submitted to One who is too wise to err, too good to be unkind. He will criticise and remove only that which would lead yon to spiritnal bankruptcy, if it were permitted to drain away your spiritual resources.

In order to make the divine scrutiny alike easier and more searching, it is well to open before God the successive books that each day is writing; the various interests that engage us; the concentric circles around us. Let us together consider these departments of our lives. Let us begin from the outside, and work inward.

The business life. It is not enough that in business we do not violate the Ten Commandments. The standard for our transactions with other men is afforded by the Sermon on the Mount. We must do to others as we would have them do to us. A man once broke into my vestry with the startling cry, "Is it wrong to sell margarine for butter?" Another came to my study to ask whether it was necessary to confess as well as restore. A third, after hearing an address, repaid £100 that he had made at the cost of another. Not the customs of society, or what other men do, but Christ's words, are our court of assize.

The Home. Are you as pleasant to the members of your home circle as to strangers? Is your temper and behavior as unselfish and noble in the little amenities of family life as becomes your Christian profession and reputation? Do you give vent to peevishness, irritability, vexatious interference with others? Do you work off the fret of the day by the petulance of your speech and manner when you have exchanged your boots and slippers?

Your secret times of devotion. Pass these in review. Are you as keen for the Bible as for your newspaper or story book? Are you content with the smallest allowance of prayer that will keep conscience quiet? Do you allow time for holy familiarity to grow up between you and your heavenly friend? Or do you rush in and out, as some tourists are said to "do" picture galleries and cathedrals, without allowing time for the solemn majesty of the Madonna, or the painted window, to steal in upon the entranced heart?

Your soul-life. Do you allow the imagination to conjure up impure images, and to bear you away into forbidden scenes, or is it tenanted with pure and beautiful shapes? Are your affections centred on legitimate objects, restrained from inordinate excess? Are the appetites and desires of your natnre treated as servants performing useful functions in the maintenance of life, or have you put them on the throne, servilely obeying their slightest whim?

Your will. Where does it point? Remember that the needle on the great ocean steamer is deflected by the amount of iron in its construction, and the navigator has to allow for this. Are you quite sure that your will is true to the magnetic pole of the will of God? If the tuner must come month by month to piano and organ to bring the musical instrument into a condition to perfect harmony, do we not all need that God should raise our will into perfect accord with his own?

In all these respects, and in others, let us be willing to be searched, criticised, shown where we are wrong, and made right by Him that, because he created us, knows our frame, and is able, with the least expenditure, to perfect aught that is lacking or discordant in our outward or inward life.

London, England.

The Sin of Sins.

BY WILLIAM T. ELLIS.

It causes the child to cry and the aged to fret.

It mars the face of beauty more than can a hot iron.

It seals the door of service to the able.

It chokes and blights the tender plant of friendship.

It is the poison in the cup of love.

It manacles the hands that would minister.

It desecrates God's house and service.

It throws the pall of a blacker night over the beauties of earth.

It bears the seal of society's approval.

It robs the poor man of his crust.

It is at home in the family, in the place of business, in the resort of pleasure.

It creates the hypocrite.

It puts a thorn in the wreath of success.

It erected the cross on Calvary, and nailed the Lord thereon.

It closed the gates of Eden, and opened the gates of hell.

It is none the less damnable because respectable, and no less dreadful because familiar.

Its incarnation is called Satan.

It is, finally, plain, commonplace, unvarnished, everyday—*selfishness.*

Excitement in Religion.

Earnestness and enthusiasm are vastly different from excitement. They are indications of strength. Excitement is always an indication of weakness. We can hardly see how one conld be deeply religious without having his emotion touched, because religion is not merely knowledge about God; it is rather love of God and devotion for Him, and as such it must move the heart. We have seen persons, not in the least excitable, sit in a silent meeting with tears running down their cheeks, and we loved them all the more for this indication of the touched heart.—*American Friend.*

One soul may have a decided influence upon another merely by means of its silent presence.

For "The Mennonite".

The First Two Sermons of Jesus.

H. G. ALLEBACH.

The longest discourse of Christ's on record is the Sermon on the Mount. It is by no means His first discourse. It could not be, considering the nature of its contents, which pre-suppose some previous acquaintance with His message. It is not parabolic teaching (excepting Matt. 7: 24–27), and therefore more directly addressed to His apostles or special pupils, who were carefully and prayerfully selected beforehand. In chronological order, it was delivered after the series of parables of which seven are collected in Matt. 13.

Nor is the Sermon on the Mount the most fundamental sermon. It does not deal with the beginnings and rudiments of Christian life and doctrine, such as faith, baptism, Holy Spirit, the atonement, etc.; but is almost exclusively practical, and intended to exhibit the contrast between the true and the false members of the "commonwealth of Israel." A great part of the Sermon (5: 17–48) is strictly the spiritual and the true interpretation of the Mosaic law, while another part is directed against the unspiritual formality and the abuse of Jewish worship. The entire discourse is studiously adapted to a Jewish audience, and the kingdom of heaven (which is its dominant idea) would not at all have been thus presented to a Gentile audience. In the evangelical sense of the term, it is not a "sermon" but rather a synagogue discourse, or a school lecture, after the fashion set by the Jewish rabbis, and having its modern counterpart in catechetical instruction or Normal Bible training. Matthew correctly denominates it "teaching" (7: 28).

A "sermon" as generally understood and as interpreted in the apostolic sense, is the proclaiming or making public, Christ as the ever living Saviour of sinners, in order that He might be appropriated by the hearer through faith, and thus become the author and finisher of the hearer's salvation. The atonement, the resurrection, baptism, saving faith, the Holy Spirit, eternal life, must of necessity be the opening themes of the evangelist or the missionary in order to effect conversion. The sermons of Peter and Paul consist largely of these points, and the success of their efforts was entirely dependent upon this fact. But Jesus could not ordinarily preach such matter. The atonement was not yet a fact, His baptism was John's baptism (John 4: 1, 2). His preaching was John's preparatory "repentance" (Matt. 4: 17), "faith" in Him extended merely to belief in His personality, the Holy Spirit's fulness of time had not yet come, and the subject of eternal life, in its richness of meaning, as a necessary consequence of all the previous steps, beset with riddles, and apprehended "through a glass darkly."

Now all of these points, which are characteristic of a maturer stage in the ministry of the Gospel, are presented with great power and beautiful completeness in Christ's private sermon to Nicodemus in John 3, His first recorded sermon. Nicodemus was a learned Pharisee, a rabbi, a member of the Sanhedrin, a just and devout man, a man supposed to be prepared intellectually and spiritually for intelligent reception of the complete outline of the Gospel. This sermon is the most apostolic of all His sermons. The new life is introduced in the idea of a "new birth," the Holy Spirit is made the germ of this new life, the crucified Saviour is presented as the source of this life, faith is set forth as the requisite condition of the bestowal of these spiritual gifts, baptism is recognized as the symbol of an inner transformation (involving death to the old life and resurrection into the new), and eternal life is viewed as an essential quality of the Christ-life, not merely as an antidote to the fear of death, or a bewildering suggestion of infinity. That Nicodemus could not grasp these ideas is evident from his simple questions, in which are betrayed the spiritual blindness of rabbinism and its misreading of the Messianic passages of the Old Testament. "Art thou a master (i. e. a teacher) in Israel, and knowest not these things?" But Jesus made known to him His divine nature, His relation to God, the doctrine of salvation by grace, and not, as the Jews believed, by the works of the law. The sermon is indeed tinged with Jewish modes of thought, the illustrations are from Old Testament Scriptures, and at least some of the ideas are assumed to be inherent in the law and the prophets; but this form of presentation was only a tactful accommodation of method to the level and the prejudice of the hearer's mind. The beauty of the sermon lies in the clever reconciliation of the Gospel with Old Testament teaching, while at the same time it is utterly free from sectarian dogmatism. The consistency of faith with works is declared in verses 20 and 21. Paul might have deduced every article of his doctrine of salvation by faith discussed in his Epistle to the Romans. A most striking feature from a literary point of view is that it contains a sermon within a sermon. (verse 16).

The sermon was evidently preached in order to teach immediate conversion. It aims to emphasize "Christ and Him crucified" as the only hope of sinful Israel. While the resurrection is not referred to in so many words, it is indirectly hinted at in verse 13, and thus the Messianic work of vicarious atonement and justification, the measureless activity of Divine love and grace, are insisted upon with apostolic fervency and love of souls.

The second recorded sermon is in John 4, and was addressed to a semi Gentile, the Samaritan woman. Jewish legalism needed not to be refuted in her, who was no doubt un schooled in virtue both of her nationality and of her station. Jesus could not convince her simple soul by a learned discussion, but addressed Himself to her deep seated spiritual instincts, employing suitable figurative terms suggested by the circumstances. From one point of view, it is remarkable that Jesus should plunge into the heart of the truth concerning Himself, and present ideas which even the twelve were not to hear and understand until shortly before His taking off, when His casual auditor was a stranger and a Samaritan, and by no means a cultured Nicodemus. But Jesus knew one thing: that the Samaritans, though idolatrous, had not, like the Jews, lulled their spiritual consciousness to sleep by numberless traditions and ceremonies, and were more open-minded to and receptive of a new system of truth. Moreover, this woman was a sinner, as developed in the ensuing dialogue, and sin in all its bluntness and ugliness was by long odds a less formidable lion in our Lord's path than self-righteousness. Throughout the whole history of Christ's ministry this is very apparent. One cardinal virtue our Lord discerned in her—openness to conviction. No matter what forbidding aspects were present in any sinner before Him, a guileless, artless heart was all the preparation He ever demanded; let the sequel was a foregone conclusion. She, like Nathanael and the two centurions, possessed the spiritual insight and the spiritual sincerity which could readily believe and appreciate the truth without morbid craving for "signs and wonders." Notice that while others would have regarded Christ as a mere prophet, even though He had said, "I that speak unto thee am He," this woman was certain this was the Messiah. In her surprise and consequent absent-mindedness, she left her water-pot on the well-curb, and hastened to communicate her discovery to her townspeople.

So much for the congregation; let us return to the sermon, for sermon it was, even if it lacked unity and formality and completeness. The whole truth was not declared, but the part that was revealed was strictly evangelical. The indwelling of the Spirit, the new life, the active participation of faith are all distinguished in the few telling illustrations furnished by the water and the fountain. Also, the first distinct revelation of His Messiahship was here made. Jesus, the Saviour of sinners was here presented for acceptance, and the blessings of communion with Him and life in Him described and promised. There is no need of adding that the woman was converted, for not only the woman but also many of those whom she brought to Christ believed on Him, and a substantial nucleus was formed for the future growth of a Samaritan church in apostolic times. So promising was the result of Jesus' first effort here that He had to exclaim to His disciples, "Lift up your eyes and look on the fields, for they are white already to harvest."

These two sermons, the one to a Jew, the other to an enemy of the Jew, the one to a scholar, the other to an unlettered woman, deserve to be well studied in their resemblances as well as in their differences. Both are private, personal, and not public discourses, and teach the desirability and effectiveness of personal spiritual labor to day and always. Both insist upon the essence of conversion—regeneration, newness of life in Christ Jesus incumbent alike upon Pharisee and "countryman," Jew and Gentile. In both, Christ is the Messiah, the Lamb of God, "for whom are all things, and by whom are all things," who was made to humble Himself and become obedient unto death in order to draw all men unto Himself and to the Father, and reconcile the human divine family in the perfect kingdom above.

Re-reading them with meditative and devout hearts, we are impelled to exclaim:

"Infinite riches in a little room!"

It Answers the Purpose.

We have been told of a man of Christian purpose who went a distance of one or two miles into a neighborhood where few could read, to spend an evening reading the Bible to a company who were assembled to listen. As he was about to return, by a narrow way through the woods, he was provided with a torch of light wood or pitch pine. "I objected," said he, 'that it was too small, weighing not over half a pound.' 'It will light you home,' answered my host. I said, 'The wind may blow it out.' He said, 'It will light you home.' 'But if it should rain?' I again objected. 'It will light you home,' he insisted. Contrary to my fears, it gave abundant light to my path all the way home."

Just so will it be with every one who will take the Bible torch to lighten his feet along the narrow way. Does some one bring criticism of the Bible? Answer: "It will light you home." Does another offer objections? Urge again: "It will light you home." To every argument of distrust or doubt, let your persistent answer be, in the words of the man who furnished the torch: "It will light you home." Each honest reader will come to say: "Thy word is a lamp unto my feet, and a light unto my path." GERARD B F. HALLOCK.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—*Phillips Brooks.*

For "The Mennonite".

Christian Growth.

There is nothing more necessary to good health than proper exercise. There are thousands of persons who are complaining and passing a miserable existence on quack medicines and patent remedies who die long before their time is out because of the neglect of some of the most fundamental laws of health. Good health is not an accident. It is not, to any large degree, an inheritance. It is the result of certain hygienic laws properly observed. He who obeys the laws of health, will ordinarily be a healthy person, and live to a ripe old age; while he who disobeys these laws, and thinks that God will preserve him therein, will find out that the wicked will not live out half his days.

Activity and exercise is just as necessary to proper spiritual development as it is to the physical health. There are thousands of sickly diseased Christians who are trying to get along on some of the quack methods of churches and revivalists instead of maintaining a strong and vigorous constitution by training and work. How many men and women there are in all our churches, who amount to nothing except to increase the totals in the statistical tables. They are like the fowls of the scriptures: they sow not, neither do they gather in to barns. They make good beginnings but soon they cease all activity, and they decay and die. Thousands of young men and women are brought into the church annually. Many of them never manifest any change in their lives. They live a pale sickly life for a short time, then they fade away and die a spiritual death.

Two things are vital in the development of every Christian: first, life; second, growth. Without life, it is impossible to grow. Without growth, it is impossible to maintain life. The individual becomes a Christian by the new birth. John 3: 3, 7. This is an act of a few moments. He is now a Christian just as much as the new-born babe is a human being; but there is as vast a difference between the Christian just converted and the mature follower of the Lord as there is between the infant and the man. They are the same in kind but very different in their development. What is needed for the development of the infant, is equally important for the growth of the Christian; proper food and exercise. Without these the child or the Christian becomes sickly and finally dies. Mothers are much alarmed when their children do not grow, yet many Christians are perfectly satisfied to remain at a stand still all the way through their entire lives.

The food that every Christian needs is God's Word. Jesus Christ offers himself as the Bread of Life, yet very many Christians never seem to learn to know him. They know something *about* him, for have they not heard the preacher talk about him these many years? The learn *about* him in the Sunday School, but they never learn to *know* him. We can only learn to know him by fellowship with him and by a prayerful study of the Word. We would naturally expect Christians to be anxions to know their Father and their Elder Brother, but the novel, and the magazine, and the newspaper and even the Sunday newspaper are read and studied more in many Christian homes than the Bible. Oh, for a great, wide-spread, sweeping revival of Bible study! I remember my grandfather, who though a busy farmer, yet read his Bible by the hour. Now, people seem to think that they have no time to study the Bible. I find in many homes which I visit tables filled with books, and often large cases filled with well-selected and well read books of all sorts, while the Bible occupies only a place as an ornament on the center table in the parlor. Notwithstanding the abundance of Bibles at the present time there is yet a great famine of the Word of God in the land. Many people would as soon think of going to house-keeping without a table as they would without a Bible yet they only seem to use it to avoid getting into the place the old lady got into, who, when her pastor was visiting her asked her for a Bible went into an adjoining room and after quite an absence returned with one lid and a few leaves of an old Bible which she apologetically handed to her pastor with the remark, "Indeed, I did not know that we were so near out, but this is all I can find. I hope it will do."

Food without exercise is almost as fatal as exercise without food. The Christian needs not only to study the Bible, but to assimilate its truths and doctrines into his life and manifest them in his actions. The happy Christian is the one who eats the bread of life and works in God's great harvest field. Sometimes in the lists of jurors drawn to serve in our courts, we notice the occupation of some designated as "gentleman." This means persons who do not have to work for their living. Well God never calls for "gentlemen" but for workers. Christ's chief anxiety seemed to be that the harvest was great and the *laborers* were few. My dear Christian friend, if you would be happy, you must be a worker. Are you shedding tears over some bitter sorrow of your life? Go, and wipe the tears from the eyes of some one else, and your own will be dried. Are you almost breaking down under the great burdens of your life? Go and help some one else to bear his burden and you will lose yours along the way. Carry the light of the Spirit of God into some dark heart and there will be light in your own. The reason that we do not have more *happy* Christians is because we do not have more *working* Christians. We have too many "pillars" and not enough "workers."

The final approval of God will be based, not upon your profession, nor upon the conditions surrounding you in life, but upon your work. "Well *done* thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." J. M. SHELLY.

Steelton, Pa.

Use Your Gifts.

As I look out of my window to day into the little yard behind my dwelling, I see that everything there is busy. That cherry tree is putting out its buds; that grape vine is pumping up sap to give juice to its future clusters; the catalpa-tree is ripening its seed-pods for propagation; the grass is sprouting, and that early crocus and that narcissus are tempting the bees to stop and catch a morning meal. There is not an idler among them. Every one of them seems to be heeding the injunction of Paul to Timothy, "Neglect not the gift that is in thee."

Some reader of the title of this article may say, "I have not any gifts to use." Yes, you have. You are not an idiot, or else you would not be in the Society of Christian Endeavor, or be reading this article. You may not have a particle of genius; for geniuses are very scarce, and I shed no tears over that fact If the Almighty had intended that his kingdom should be built up only by men and women of genius, he would have created vastly more of them. There is one immense lantern down yonder in the Sandy Hook lighthouse, but Brooklyn will be lighted to-night by a million or more little lamps and candles in all its dwellings. My friend, you may be only a penny candle; do not smoke or go out; shine. You may be only a very humble private in the vast army of the Lord; yet the most brilliant commander-in-chief would be powerless if he had not his thousands of private soldiers to do the fighting. Christ's battles must be fought and won by the rank and file. The negro that carries a water-pail behind the regiment has his place.

In the glorious work of the ministry there are occasionally a Spurgeon, a McLaren, a Simpson, a Phillips Brooks, and a Moody, whose voices are heard over a continent or throughout Christendom. God gave them great gifts for a great work. Yet in his sight they are worthy of no more honor than is due the frontier missionary that tramped five miles last Sunday to preach Jesus to a mining camp, or the Salvation Army lassie that was fishing for souls in the slums. Where the Master endows and calls one Spurgeon, he calls to the same high calling ten thousand other men less famous; for a call to the ministry simply means the ability to preach Christ's gospel and the willingness of people to hear you. Both are essential. I know a most conscientious and godly brother whose life has been a failure because he never could gather auditors enough to make a congregation. As a layman, an elder, a class leader, a deacon, or a Sunday-school teacher, he might be a useful soul winner. "There are diversities of gifts." Find out what God made you for, and what the Holy Spirit converted you for; then take your place, and stick to it.

As far as the practical business of soul saving and soul helping is concerned, we overestimate the province of the ordained ministry; and then, as a consequence, we overload the ministers with a responsibility that does not belong to them. The glorious business of setting forth Jesus Christ in this broad land is not to be done by the less than one hundred thousand men that have been officially ordained to the ministry. The commission to preach Christ after some fashion belongs to every one that has received Christ. No sooner does the Holy Spririt make you a Christian than you are bound to become a soul-winner. My eloquent friend, the late Dr. Roswell D. Hitchcock, once said: "Is it possible for any man to be a true Christian, and yet be doing nothing to make other people Christians too?" Who wants to go up to heaven empty-handed?

Lord, what wilt thou have me to do? What can I do best for my Master? These are the questions for you to ask. If you are apt to teach, then let every Sunday find you with your class, even though the hot sun is streaming or the fierce rain is dashing on the pavements. Next to a loving heart of your own, the best gift of a Sunday school teacher is not the cramming into your children, but the drawing ont what is in your children's hearts. Some people of moderate talents and education become a great power in a Sunday-school by the power of their own noble personality and the indwelling of the Holy Spirit. Have you a voice to sing? Then use it for God's praise, and rehearse here for the grand choir in glory. Have yon time, or can you make time, to visit the sick and the poverty-stricken? Then put a package of tracts and some creature comforts in your satchel, and go where Jesus Christ would go soonest if he were in your town. Harlan Page was a carpenter until he came into the New York Tract House; but by practising the simple rule "never to be fifteen minutes with any one without doing him or her some good," he was the means of winning more than one hundred souls to Christ. I firmly believe that Jesus has a place of service for every soul he redeems, high or humble. Not to find it is an awful misfortune; not to fill it is an awful disgrace. Nothing is given to you or me "in fee simple;" everything is a trust to be used for him. I suspect that heaven will be only the continuation and enlargement and sublimation of the spiritual activities begun in this earthly school. Then what a monster is that idle Christian that never uses his gifts at all!

Brooklyn, N. Y. T. L. CUYLER, D. D.

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., MAY 1898.

In a number of cities in this country the old English custom of the curfew bell has been revived recently. The application now made of it is the enforcement of a law requiring all children of sixteen years and under to be off the streets in the evening after a given hour, usually eight o'clock in winter and nine o'clock in the summer. Lincoln, Neb., was the first to adopt it about two years ago. Since then other cities of the west have followed, and in most cases the testimony in favor of the law is strong. The chief of police of St. Joseph, Mo, says that "seven-eighths of the people give it their sincere approval," and well they may when the official figures show that "there has been a reduction of fifty per cent. in commitments to the reform school from that city." As prevention is better than cure so wholesome restraint is more desirable than reform.

§

A great internecine war! O Lord, can it be? In these closing years of this century, when the friends of peace have become so numerous and the sentiment for a peaceful settlement of difficulties so strong, that we had begun to hope that an appeal to the arbitrament of destructive warfare would not soon again be made. And our country, too, whose people and whose foremost representatives have been the most ardent advocates of arbitration between the nations of the world instead of settling differences at the point of the sword—our beloved country engaged in a war with a European nation! Let us ask, Why is this? In the first place we can thank God that it is not ostensibly at least, for any reason of national pride or unholy desire for aggrandizement or revenge. So far as the official acts of our government are concerned our hands are clean in this respect. Even the careless if not treacherous destruction of our vessel with its hundreds of lives, is not referred to as in any way a cause for war. Indeed we do not believe that our President could have been pushed into a war on any such ground. Why then do we have war? The answer is that Spain having for years disregarded the remonstrances of our government against her inhuman treatment of her Cuban subjects, and having again and again refused our offers of a peaceful mediation to stop the destructive and apparently interminable war on that island, our government after these peaceful methods were seemingly exhausted was moved to thrust itself forcibly into the breach and compel the cessation of a state of things that had become unendurable. It seems like the interposing of a stronger arm to stay the hand of an assassin. In his efforts at a peaceful termination of the strife in Cuba the President has had the sympathy of the peace-loving citizens of this and other countries, and in his noble stand against the jingoism in Congress which would long ago have plunged our country into war, he deserves great credit and esteem. But now that war is declared and the terrible die is cast, who can say where and what the end will be? We still hope, though we confess it is hard to find any ground for such hope, that somehow wiser counsel will yet prevail and the reasonable demand of our government will be yielded to without great blood shed. At best war is a terrible judgment of God upon the nations, and must always be regarded a calamity to be deplored. In view of impending events we have reason to bow in humiliation before Him who ruleth all things and pray earnestly that He may in mercy overrule in this conflict to the good of His people and of humanity in general.

§

CONFERENCE NOTICE. — The Eastern District Conference will convene in the Springfield Mennonite church, Bucks county, Pa., on Tuesday, May 10, 1898, at 9.30 a. m. The Conference services will be condusted by W. S. Gottshall and N. B. Grubb. Business of great importance will come up for action at this session and every member of Conference should be present if possible.

W. S. GOTTSHALL, Sec.

A Meeting in Paradise.

Paradise is a region of supreme felicity. God placed man there after his creation, sin drove man out again, but still it remains a place of bliss. There is at least one place remaining that well deserves the name of Paradise, and like the original Paradise is provided with food for both soul and body, and God manifests his presence there and believers are happy in his communion and in fellowship with each other. This Paradise is located in the most beautiful part of Lancaster county, and many Mennonites live there. It was the satisfaction of the writer together with Bro N. B. Grubb, to visit this Paradise and to taste some of its fruit, not from the tree of knowledge but from the tree of life. The nourishment for both soul and body was of a superior order. It was an all day meeting of the Mennonite Sunday school Mission. This organization is doing Home Mission work in various districts, establishing and conducting Sunday schools and providing preaching services where there are no regular churches, but perhaps chiefly carrying on an industrial mission among the colored people on the Welsch mountains, teaching them to become industrious and law-abiding instead of dangerous outcasts.

The reports showed marked progress and it is evident that these people are doing a noble work. The great crowd which was assembled there and the spirit of the meeting manifested a lively interest in this line of Christian work. Fully 800 people gathered in the lovely, comfortable and spacious church. Lunch was served in the basement to all present. The singing was inspiring and the addresses were of a deeply spiritual character. No one could fail to be impressed with the fact that these people are very much alive in their Christianity, and awakened to their privileges and responsibilities. The one thing impressing itself more than anything else was the kindness and the fraternal spirit that was shown to us as visitors and strangers. "Brother" was the common term with which they addressed us, and insisted on each of us giving an address, to which we bowed in humble submission. The spirit of charity and sympathy was manifested on every side. We could not help but feel that "One is our Master and all we are brethren." God bless these good brethren and sisters and the noble work they do and grant us many more such meetings.

W. S. GOTTSHALL.

NOTES FROM OUR FIELD.

The conference of the Pacific district will be held on the 30th of May in the congregation at Dallas, Oregon.

§

At the time of this writing the Foreign Mission Board of our General Conference is in session at Berne, Ind.

§

Bro. H. P. Krehbiel, pastor of the congregation at Canton, Ohio, expects to have his history of the General Conference ready for publication soon. The work will be of great interest, to all members of the church especially.

§

In the Boyertown congregation the celebration of the Lord's Supper on Sunday, Mar. 27th, was preceded by a week of special services which were much appreciated and were blessed with a deepening of the spiritual interest of the people.

§

The Kansas Young People's Convention will be a thing of the past by the time this comes to our readers. It is announced for Saturday and Sunday, April 30th, and May 1st, to be held at Halstead. Perhaps in our next we can give the readerr an echo of this convention.

§

The meeting of the Eastern District Conference has been postponed one week in order to allow sufficient time for Bro. A. B. Shelly to return from his trip to Indiana and Ohio, occasioned by the meeting of the Mission Board of which he is secretary. See notice of Conference.

§

The annual Sunday School convention of the Kansas district will be held on June 2 in the church at Newton. Among the topics on the program are, The Home Department, Christmas Festivals, The Cultivation of Veneration for the Word of God and Holy Things in General, and Pictorial Teaching.

§

Brother and Sister Baer, after a stay of several months among the congregations of the Eastern Conference, have returned to their home in Bluffton, Ohio, soon to be on the move again however, this time to the far west. The brother's constant and untiring labors in Sunday and weekday services and in house to house ministration have set in motion and strengthened many a wave of blessing whose influence only eternity can tell.

§

The Normal School at Gretna, Manitoba, the school over which Bro. H. H. Ewert presides, and which has been such a potent factor in the developing of better schools among our people in that territory, has now been incorporated under the title Mennonite Educational Institute. A special course for the preparation of intending teachers will this summer take the place of the more elementary work of other years.

§

Two students in Bethel College, from South Russia, are preparing themselves for work in Foreign Mission Fields. The missionary interest has for many years been strongly developed in the Russian congregations. A number of their young men and women have one after another gone to the East Indies under the auspices of the Holland Mission Society. Besides the two prospective missionaries now in Bethel College, there are two others preparing for the same work, one at St. Chrishona, Switzerland, and the other at Rotterdam, Holland.

Young People's Convention Postponed.

The third annual convention of the Young People's Societies of the Eastern District, which has been partially announced to take place on May 23, has, on account of circumstances, been indefinitely postponed. It will probably be held some time in June. Watch for announcement and programme in the June number.

COMMITTEE.

A Life of Trust.

The death of George Mueller in Bristol, England, has removed from the ranks of the church militant one of the most consecrated and zealous representatives of the Prince of Peace to be found in the annals of Christianity. For more than sixty years he led a life of sublime trust in God and for fully a half century he stood as the human instrument in God's hand in a work that is without a parallel in history. Five immense buildings accommodating 2050 orphan children, and employing 112 teachers and helpers constitute the centre of the great work as he left it when on the 10th of last March he answered the summons to his eternal reward. He was born at Halberstadt, Prussia, on September 27, 1805. In his youth he gave little promise of his later years. He led, according to his own statement, a life of indolence, deceit, and dissipation. Even when led to look forward to the ministry as his life work, he knew as little as did Nicodemus of old of the change that makes a new creature in Christ. While a student at Halle, he attended a meeting of genuine earnest Christians, and from there his life took a different course. Converted and filled with a new spirit, he was seized with a longing to become a missionary. He went to England in 1829 to labor among the Jews, but failing to conform to the disciplinary conditions of the Jews' Society, he became a minister of a church in Bristol, where he remained to the end of his life. One circumstance after another led him to establish a kind of missionary and tract society. By the life of Franke he was moved to undertake a similar work, and started the institution for orphans in connection with which his name became most widely know though carried on in a very quiet and unpretentious manner.

In an address before a large audience in Bristol in 1896, about two years before his death, in which he told his life experience, he stated that the total amount expended by him in his work up to that time was $6,974,000. He had established schools for 123 000 pupils in various countries, distributed 1,426,000 New Testaments 275,000 Bibles, and 106,500,000 tracts, pamphlets, and other Christian literature. His orphanage which as above stated comprises five massive buildings and accommodates 2050 orphans, cost a total of $575,000. The average sum expended yearly for maintenance is $130,000.

Commenting on this address Rev. A. T. Pierson in *The Missionary Review* writes: All this colossal work, the like of which no man in our generation has ever wrought, is all traced to *believing prayer*. Here is the unique spectacle of a solitary man, himself entirely without money, poor to this day so far as independent means are concerned, undertaking in simple reliance of the promises of a prayer hearing God, to support hundreds of missionaries, distribute millions of Bibles and other books and tracts, build five huge orphan houses and support 2000 orphans, himself traveling over forty-two countries, from the rising to the setting sun, and in all of these lands preaching the Gospel and bearing his witness to the faithfulness of God, and yet he has never had any property in lands or money in banks, wherewith to meet these immense daily costs. Thousands of times he has not had enough in hand to provide one day's meals, or even the *next meal;* and has had prayer meetings between breakfast and dinner, or between supper and breakfast, to ask supplies for the immediate need; and yet in fifty-five years he has never known one instance in which the prayer has not been answered and the need met, though sometimes literally only from meal to meal, with no adequate surplus for the next! And let it be noted that Mr. Mueller, in order not to weaken his testimony to a prayer-hearing God, has enjoined on all his helpers never to make known the exigencies of the work to any one outside the institution, but to unite with him in spreading all such wants before God alone; and lest his annual reports might be thought to be indirect appeals, for some three years no report was published, and yet the supplies continued to come with as little interruption and in as great abundance as before."

The Northwestern Christian Advocate says of Mr. Mueller and his life: "One sturdy saint like George Mueller refutes and neutralizes an army of unbelievers, so far as virtue is concerned. A bad man's life survives him, but the value of the examples of those who labor for God increases in a geometrical ratio. Gerald Massey was not the first man to ask 'why God does not kill the devil,' or suddenly extirpate the children of the slums. The King of the universe is not a hysterical workman who childishly smashes machinery that goes wrong. He raises up the Muellers for angelic service. His infinite patience leads men to mend things and to teach the world that He with whom a thousand years is as one day is not in a hurry. Men seem to forget great providential events, but He who rules men does not allow His holy agencies to fail out of human regard. George Mueller's record, which covered almost a century—ninety three years—will outlive that of many marshals and admirals of Great Britain."

A Harvest of Souls.

A correspondent of the *Bundesbote* from Berne, Ind., writes: For four weeks before Easter we had services every evening or sometimes during the day. God's blessing as it rested on these meetings manifested itself in a blessed revival. Sinners were aroused; the sleepy and careless were stirred up to new activity in the Lord's work. Especially evident was the work of the Spirit at the hearts of many of the young people, who had been attending special religious instruction for some time. The testimonies, confessions, and requests for prayer gave evidence of the Spirit's blessed work. "I, too, wish to be the Savior's;" "I have not found peace, pray for me;" "I thank God that he has forgiven me my sins;" "The Lord has done great things for me;"—expressions like these were heard from different ones evening after evening. In this time of earnest seeking a young brother of nineteen years was almost unexpectedly called away by death. The happy and blissful departing of this young friend and brother brought many a young heart among his comrades to ask the question,—Would I too be prepared to appear thus before God? and many were thus moved to look to higher things than the pleasures of this world. On Good Friday fifty-four young persons were baptized and three others were received by the hand of fellowship.

Blessed are the Peacemakers.

There is no danger that a shrinking from war will make cringing cowards of us all. No peace feeling can emasculate our patriotism. The danger lies in the opposite direction. It is that the popular mind may too easily forget that war is justifiable only when all the resources of statesmanship to avert it have been exhausted, and when the true value of the object to be accomplished through it outweighs the blood and loss of wealth and human misery and demoralization it will cost. This being the temper of a high-spirited people, so much do the fiends who seek to drive the nation into unnecessary war by false reports or by unscrupulous appeals to prejudice and passion deserve to be execrated by all good men, and so much more gratitude is due to those in power who, firmly resisting the screams of a reckless demagogy, know no higher duty than to spare the people the scourge of war so long as the blessing of peace can honorably be preserved.—*Carl Schurz.*

President McKinley.

Be there peace or war, the nation has been placed under the most profound obligation to the President. It has been no easy task for a single man to face both Houses of Congress, heated as they have been and holding as they do the power of declaring war, and insist that war was such a great evil that it must be avoided unless the nation's duty to humanity could be discharged in no other way. The great heart of the nation supports and sympathizes with a man strong enough not to forget, in the storm of passion, that peace-making is blessed. The deeper emotions of a great nation often remain unexpressed. But the President has had constant knowledge of the vaporings of the irresponsible froth and scum, ready to shed blood or to do anything else for excitement or gain.

Whatever may be the result, thanks to the President, the country can now move forward with a clear conscience and united purpose. If through his efforts more than a million people should find freedom and happiness without further loss of a drop of American blood, there could be no greater achievement for man or nation. Whilst the glory or excitement of war is uppermost in the public mind no thought is given to its horrors; when the supreme test shall come, however, the only thing that will make victory worth achieving will be consciousness that our cause if just.—*Selected.*

The Horrible Realities of War.

The following pen picture of the horrors of war is by Carl Schurz in *Harper's Weekly:* When the news of the destruction of the *Maine* arrived we threw up our hands in horror! Two hundred and fifty men killed by the explosion! What a frightful calamity! Thus we feel, and thus we speak, in a state of peace. How in time of war? Two hundred and fifty men killed? Only a skirmish, a slight brush with the enemy. Nothing of importance. A pitched battle comes. Five thousand killed and fifteen thousand wounded on our side; the loss of the enemy believed to be greater. A hard fight, but, perhaps, not decisive. Then, more battles, more thousands of killed, more tens of thousands of wounded, the hospitals crowded with countless multitudes of sick. Naval fights also, of those mysterious monsters called battleships. Some go to the bottom of the sea, some of our own as well as some of the enemy's. How many men perish with them? Two hundred and fifty? A mere trifle. It must be many times two hundred and fifty to make a sensation. What is then our first thought? The gaps must be filled, and more of our young men are sent to the front and upon the ships. And the crowds of parents made childless, and of widows and orphans! "Well, very sad, but war is war. Let us take care of them the best way we can to keep them from starving." But more than this. Wherever the armies operate, devastation, ravage and ruin; wherever the warships sail, destruction of commerce and mutual havoc—the fruit of years of patient industry and exertion ruthlessly wiped out, and those agencies of intercourse and mutual advancement by which modern civilization has made the nations of the world dependent upon one another disastrously interrupted, and loss, desolation and misery spread broadcast. Was General Sherman wrong when he said that "war is hell?"

The Sunday School,

AND Young People's Department.

EDITED BY S. M. ROSENBERGER.

One of the most prominent marks of the successful Sunday school teacher is his zeal for broadening out. He does not belong to the class who prepare a lesson reluctantly, impelled by a sense of necessity, and, making up their minds that something must be done, snatch from some helps a few facts and thoughts and then, when teaching time comes, repeat them, parrot fashion, before their class. On the other hand, he studies and reads in the first place for himself. He not only takes in, but he assimilates, and, when he does present his thoughts before a class, they have the force of the strictest originality because he has made them his own, and knows whereof he speaks. If possible, he does not limit himself to his usual helps, but he is on the lookout for current articles bearing on the lesson to be taught. He reads them, and gets from them perchance some deeper meaning than he has known before—a meaning which it has taken a master mind or the insight of a deeply consecrated soul to reveal, or he may gather fresh facts which have an interest simply as such, or he may appropriate an illustration which is especially well calculated to drive home an important truth. Besides these he makes his general reading and Bible study tell. He strives to get clearer insight into his great text-book day after day, and, instead of finding his teaching a task every Sabbath, he finds it an easier matter every succeeding one, because as he enlarges his store it becomes easier to give. Do you find teaching a task? Ask yourself whether you are sincerely striving to broaden out.

Another prominent mark of the successful Sunday school teacher is the interest he takes in Sunday school gatherings—teachers' meetings, institutes, and conventions. Show me the teacher who does not attend teachers' meetings if he has opportunity to do so, and I will show you a teacher who is not doing the best work possible. Show me the teacher who takes no interest in institutes or conventions, and I will show you the teacher who is apt to be narrow in his views, moves along in ruts, and lacks enthusiasm. But show me the teacher who takes advantage of these opportunities, and I will show you the teacher who, as a rule, steers clear of these dangers, and makes his work tell.

Still another mark of the successful teacher is his unselfishness of purpose. The teacher's teaching process is reflex, and, no doubt, the one who receives the greatest benefit from it is he himself; but his first thought is not his own good, but the good of his pupils. He is there to help them. To this end he bends his efforts. He teaches neither because he has been asked to and did not wish to refuse, nor because it may be considered honorable, nor because he finds the teaching exercise congenial, but because God has called him to help some souls nearer to their Maker. He overlooks trifling difficulties because they amount to nothing when compared with the great work he is called to do. He makes sacrifices because he is doubly repaid by the consciousness that others are the gainers through them. He takes a personal interest in his pupils, and is just as ready to help them out of school as in school, and finally the great motive which impels him is the love of God, whose the work is, and who alone can crown it with success.

We enjoy ourselves only in our work—in our doing; and our best doing is our best enjoyment.

For the Mennonite.

God's Unfailing Promises.

BY ERNEST LEITENBERGER.

This is the only kind of promises God makes, for "He is the same yesterday, to-day, and forever." It was He who said, "Heaven and earth shall pass away, but my word shall not pass away."

God's promises are all conditional, and the reason why so many of these promises remain unfulfilled with so many of us is because we fail to comply with the conditions.

"*If* ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"*If* we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Though God gave His only begotten Son to redeem the world, even the promise of salvation is conditional: "Unless ye believe on the Lord Jesus Christ ye *cannot* be saved."

We have free schools, libraries, etc., for the benefit of all, and because a few fail to take advantage of these privileges is no proof that these institutions are not free, and if any of God's promises remain unfulfilled with us, it is because we are at fault. "No good thing will He withhold from them that walk uprightly."

"Seek ye first the kingdom of God and *His* righteousness and all these things shall be added unto you."

Souderton, Pa.

Y. P. S. Notes.

Schwenksville.—Our Young People's Society is a little over a half a year old, and considering the difficulties it encountered and the disadvantages it had to contend with, it has not lived in vain. It is perhaps a little different from other Young People's Societies in that it does not use the C. E. topic, but the Sunday-school lesson for the following Sunday. It is a cross between a teachers' meeting and a Young People's Society. The essays and other preparations are in line with the Sunday school topic. The members are expected to study the lesson before they come to the meeting, and all Bible references are upon some point in the lesson. The results are that the members of the society come to the Sunday school better prepared to teach or recite the lesson, as the case may be. It has undeniably promoted Bible study and a searching of the Scriptures, and we hope not without profit. The society has not pursued any other special line of work so far. We have spent some very pleasant evenings together. We pray for its prosperity, and our Father's choice blessing upon the young people in the society.

§

Philadelphia.—The last business meeting of the C. E. Society was the most successful meeting of its kind held for a long while. Considerable important business was transacted, and among other matters, it was decided by motion that a committee of three should be appointed to revise the Constitution, especially with reference to the article regarding Associate Membership, and submit the same to the Society at their regular business meeting. The committee has been appointed and consists of Joseph B. Bechtel, Annie R. McQuarrie and Jacob Moyer. They will no doubt report promptly, and final action in this important matter will then be taken at the May or June business meeting. Two active members were also admitted into the Society. One associate was likewise transferred to the Active list. After all the business had been transacted, the meeting was given into the hands of the Social committee, who provided a short entertainment, following with refreshments in the way of cake and a cup of hot cocoa were served, and thus a most enjoyable half-hour was spent in sociability. It is to be hoped that we may have occasional repetitions of such meetings.

The Singing Class from all reports, is making good progress, and is even more successful than last season. The work is under the supervision of the Music committee of the C. E.

The Real Work of our Young People's Societies.

Often we hear the question discussed: What is the real work of the Young People's Societies? To me it seems that one of the grandest opportunities they have is to stimulate and foster right and noble purposes in its members. Let a young man or woman be once genuinely filled with the purpose to serve God, and that person will continue to grow in usefulness as well as in beauty of character and soul. And no one need fear that there will ever be too many who have come into such an estate. The world needs all of these it can get.

Yes, our denomination has a great lack along this line. The call is for more men and women, with noble, clearly defined life purposes, who will say with Christ, "I must be about my Father's business." The situation calls for self-forgetful consecration, which asks neither for return for labor nor ponders to flattering approval, but seeks purely and only the advancement of the interests of our blessed God.—From sermon by *H. P. Krehbiel*.

Your Giving.

A young girl who was asked to contribute two cents a week to the cause of missions, refused, with an explanation which at first thought seems quite reasonable. "I'm not earning anything myself," she said, "and if I should subscribe, it would really be father who was giving the money. I don't want to take the credit for what he does."

Now if this girl had merely made her pledge and then gone to her father for money with which to meet it, her excuse would have been valid. The giving would not have been her own. Her father would simply have added a dollar to his annual missionary contribution. But a little reflection will show that such a course was not necessary.

Almost all of you young people have spending-money of your own in greater or less amount. If you want candy or fruit or a dish of ice-cream, how unlikely you are to deny yourself the gratification! You go to concerts and other entertainments, you buy the magazines you enjoy reading. Those of you who are most economical will find that this sort of indulgence costs you quite a sum in the course of a year.

Why, then, should it be so impossible for you to contribute a little to Christ's cause? The concert to which the admission tickets are twenty-five cents would pay a three months' subscription of the amount spoken of earlier. Even the cost of a dish of ice-cream would meet the obligation of five weeks. You are not so poor as you thought, you see. You are by no means shut out from one of the highest of Christian privileges, that of denying one's self for the sake of advancing Christ's cause.

TRUST.

I cannot see, with my small human sight,
Why God should lead this way, or that, for me;
I only know he saith, "Child, follow me."
But I can trust.

I know not why my path should be, at times,
Straitly hedged, so strangely barred before,
I only know God could keep wide the door,
But I can trust.

I cannot know why, suddenly, the storm
Should rage so fiercely round me in its wrath,
But this I know: God watches all my path,
And I can trust.

I have no power to look across the tide,
To know, while there, the land beyond the river;
But this I know: I shall be God's, forever;
So I can trust.

—*Selected.*

Mission Department.

EDITED BY A. B. SHELLY.

The Executive Committee of our Mission Board issued a call in the *Bundesbote* for a meeting of the Board to be held at Berne, Ind., on April 21st. A number of subjects will be discussed at the meeting, among them also the project of establishing a mission in India.

§

E. H. Haury, for some time superintendent of our mission school at Darlington, O. T., and Mrs. Haury, the matron at this school, have recently resigned their positions, and the places thus made vacant are now temporarily filled by brother and sister H. G. Allebach respectively.

§

The Methodist Episcopal Church has a mission debt amounting to $186,000. A gentleman in Baltimore proposed that he would be one of 1,000 who would give $100 each toward the payment of this debt. Thus far 232 persons have responded. Another one proposed that 10,000 churches should each give $20. About 4500 churches have responded to this proposal. From all sources up to date $102,906 have been pledged upon condition that the whole debt be paid.

George Muller: The Orphan's Friend.

REV. THOMAS ROBJENT.

The sudden death of George Muller has touched a note of deep and unfeigned regret which will find echoes throughout the whole civilized world. How much more in the heart of one like myself, who was born, reared, and educated in the city where the great monument of his noble and self-sacrificing work stands out in clear and bold outline!

It is difficult immediately after his death to present in due proportion what the life-work of George Muller has contributed to the history of the century. Whatever may be the critical estimate of the man himself, this much may be said, that his life's work is the most convincing proof of the efficacy of simple faith in prayer that the century has produced.

From first to last, a sum of upwards of seven and a half millions of dollars has been obtained for this work, and a vast number of children have been well trained, and sent out into the world with all the advantages of those who have been brought up in happy homes, without a single appeal for public support, or a cent of credit, no goods being ever received unless there were means to pay for them.

The orphan homes established by Mr. Muller date back more than half a century. The project had a modest beginning. In December, 1835, after much prayerful consideration, he printed a proposal for the establishment of an orphan house for children who had lost both parents. "I saw around me," he once observed, when speaking of the feelings which prompted him to enter upon the undertaking. "I saw around me the destitution of children bereaved of both parents, and realized that in very many cases there was only the work-house for them. That filled my heart with pity and compassion, and I started my first home."

In April, 1836, Mr. Muller opened a house for the reception of thirty orphans. By May, 1837, there were sixty-four children in two houses; before 1839 another house was added. Still the work grew apace. In 1843 a fourth house was secured. There being now 126 orphans provided with homes and eleven helpers looking after them.

An important departure was decided on in 1845. A donation of $5,000, followed by the gift of another $5,000, smoothed the way for the transfer of the orphanages to their present site. A field of about seven acres was purchased, and in July, 1847, when all the money wanted was on hand, an orphan house was built for 300 children.

Houses were, in 1857 and 1862, added for 400 and 450 children respectively, raising the total number of orphans received to 1,150.

Thus matters stood after thirteen years' effort. Again Mr. Muller's mind was exercised about the need of further development. From sympathizers almost all over the world he obtained recognition. The construction of two additional houses was projected, and as funds came in duly proceeded with. No. 4 house was opened in November, 1868. No. 5 house came into use in January, 1870. Thus accommodation was given for 2,050 orphans and 112 helpers.

The orphanages of the present time cost about $350 per day; other work connected with the Muller institutions bringing up the average daily expenditure to $450. And the remarkable fact is that all the money wanted has been contributed without one solitary direct appeal having been made to any human being. One cardinal principle has been recourse to prayer, and another that no debt should, under any circumstances, be incurred.

I have heard him as a boy relate the thrilling story of how, again and again, he spent a whole night in prayer over the fact that his 2,000 "little ones" were not in sight of a breakfast; and the answer always came in the way of a check or a carload of provisions.

Once, when not a penny was left for his school, there came coupons from Queensland, Australia, the city of Ottawa, and city of Ankland, and one Columbo gas coupon.

"My object," said George Muller only a few months ago, "has been to show the wide world and the Church of God at large that even in the nineteenth century prayer and faith prevail. Sometimes I have waited long, but my prayers have always been answered, and for sixty-two years our work has never been confused."

Not until late in life did Mr. Muller commence those preaching tours in different parts of the world, which brought him so much into prominence.

In 1875, at the age of seventy, he took his first missionary journey, and in the course of the following eighteen years he traveled through forty-two countries in Europe. Three times he preached through the length and breadth of the United States. He was twice through India, once in China, Japan, and on three occasions toured through Australia.

He was able to address an assembly in English, German, or French, and his sermons have been interpreted in as many as eighteen other languages.

Three weeks ago this veteran of the cross, this hero with a "mother's heart," laid his head on the bosom of his God and fell asleep. Amid flowers, watered with tears, they laid him to rest, saying, "Good-night, beloved father." When next they meet, he and his orphan bairns, it will surely be "good morning," and after that heavenly morning there will be no night.—*Western Christian Advocate.*

Cured by a Dream.

We here give an extract from a dream as related in the little pamphlet called: "The Voices of the Women;" by Miss Emma J. Cummings, M. D.

A procession of all the women in heathendom passed before the dreamer. The last to come before her were the degraded women of India. A cold terror was settling upon the dreamer, and she looked for some escape from the place, but even as she looked before her were flashing jewels, rich silks and costly apparel. With eyes as bright as her jewels, a woman cried passionately: "Would you like to know our story? We were born in far off India. We were all married before we were ten, some of us before we were three years old. We were taken to our husband's home to be slaves to his mother, to cook his food and send it to him, awaiting outside our portion from whatever he might leave. In sickness no physician must see or touch us; we are taken out and laid by the Ganges, the sight of whose holy waters is to cleanse our sins. After death the same sacred stream will receive our ashes. Forbidden to sew or read, our only occupation is to quarrel with our associate wives; and so we live with no purpose and die with no hope. But we are the favored ones in fair India; ours is the enviable lot; you shall see our unhappy sisters, to whose condition we may be reduced at any moment."

Suddenly there appeared a company of the most sorrowful faces. Here were no jewels or silk, but scanty cotton garments, uncombed hair, and eyes heavy with woe. Their speaker stepped forward and tremblingly said,—"We are widows. When our husbands died, our ornaments were stripped from us and we became slaves to all about us. We may never change our condition, but must live on, sleeping on the floor with but a mat beneath us, eating but one scant meal a day, fasting twenty-four hours once a fortnight, eating apart from others, forbidden even to see others happy. We must have no society and no one must show us a kindness. Blows and curses are our portion and death our only release." As her voice ceased a company of little girls presented themselves, the oldest under six. They lifted pleading hands and raised beseeching eyes to the dreamer as they begged,—"O Christian lady, pray your God for us. We are already widows and this woe is ours for life. We beg you spare one thought, utter one little prayer for us, for we number eighty thousand under six years old." Eighty thousand pairs of eyes looked wistfully towards the Christian lady for a minute, but suddenly a voice said,—"It is useless; her Savior said, 'Suffer little children to come unto me,' but she is not interested." The faint hope died out of their faces and they all vanished.

That Christian lady like many others, was not interested in foreign mission work. She had neither time nor money to spare. The next morning she confessed all her pride and indifference to her Saviour, and He forgave her. She promised her Saviour that henceforth His cause should be hers, and that she would give to women of other lands as freely as she had received from Him.

A Blind Indian Missionary.

Are missions a failure? Glory to God, No! The "Young Christian Soldier" says that when Bishop Rowe made his visitation of the Yukon Valley last summer, he found it necessary to transfer Mr. Prevost from Fort Adams to Circle City. In connection with this change, his bishop tells in his report the following story:

I was sitting on the bank of the Yukon, talking to Paul Buloh, a blind Indian, whom I confirmed this year, on the subject of Mr. Prevost's transfer. He told me that when the Indians were sick, Mr. Prevost would give them medicine; when they died, he would bury them--and sometimes they bring their dead 250 miles to be buried. And turning to me, he said: "Now, what shall we do? Why do you take away the missionary?"

A lump filled my throat as I said, "Paul, the Indians do not stay at the mission; they scatter everywhere; at Circle City there are many more, and there is no one to teach them. Do you not think that he orght to go there?"

He was silent for a time, then said, "Yes."

"Paul," I said, "you have just become blind; perhaps God wishes it, that you may do something for Him."

Quickly he asked: "Do you think God wishes it?"

"Yes, Paul," I said.

"Then, I, too, wish it, and I do not feel bad."

This shows what the grace of God can do for one who a few months before, was a heathen, blind spiritually, but now, although blind bodily, able to say, "I, too, wish it, and I do not feel bad."

"Paul," I said, "you are glad to know Jesus, God's Son. Now, Jesus wants you to tell your people how He loves them, died to save them from sin, and wants them to love Him and be good. Will you not help them, talk to them, pray with them, do the same as the missionary if any of them die? and perhaps the good white people will send you a missionary next spring."

He said he would, and added: "When you go to these white friends, tell them that poor Paul, an old blind Indian, would be so happy if they would send in for my people a missionary to love them, and help them to be good."

Our hope, heavenly and earthly, is poorly anchored, if the cable parts upon the strain. I believe in God who can change evil into good, and I am confident that what befalls us is, ultimately, always for the best.—*Sir Walter Scott.*

Parson Haven's Victory.

One of the most beautiful and thrilling narratives of James Havens, the original of the "fighting Parson Magruder," who figures in Mr. Edward Eggleston's "Circuit Rider," was related at a recent conference, says the *Youth's Companion*, by an old companion of Rev. Mr. Havens.

While still a young man, Havens was once eating his breakfast at the cabin of an old couple in a thinly-settled region, when the doorway was suddenly darkened by a big and ruffianly-looking man, who demanded:

"Be you Havens, the fighting preacher?"

"My name is Havens, and I am a preacher," said the circuit rider.

"Well, I reckon you'd better get through your breakfast right smart, for I'm goin' to give you a good thrashin'."

"Well," returned Havens, "I don't remember to have seen you before, and if I've ever crossed your track, it was because you were up to some mischief that called for discipline."

"Hey? You pushed me over a high bank, an' I got my face scratched up. I've been lookin' for you some time, an' now I'm goin' to lam you!"

"Very well, come with me down in the hollow," said Havens, "and if you're determined to thrash me, I'll give you a chance. But let us get well away from this cabin, where these old people won't have to see or witness the trouble."

The preacher started out with the ruffian down toward the woods. They went part of the way in silence, the ruffian now and then glancing at the preacher, and seeing no sign either of fear or bravado in him. Presently the man said:

"See, here, Havens, you'd better go back, I'm a hard fighter, and I'll hurt you, bad."

"Oh no," said the preacher; "if you want to fight, you'd better not stop on my account."

They went on, and reached the seclusion of the hollow. When they got there, the ruffian said:

"Let's turn round, elder. I tell you, I'm a pretty mean man!"

"Well, let's sit down here a minute." Havens led the way to a log, and both sat down on it. Then, with a little talk, the preacher drew from the fellow a confession of the wild life he had led, and spoke comforting words to him. In a little while, both men were on their knees, with faces bowed upon the log, and the woods resounded with prayer such as few but this pioneer could offer.

The old people back at the cabin heard it, and knew what turn the "fight" had taken. They came down and joined the "meeting," and before long the fighter was one of Haven's most promising converts.

The Word in Season.

She was not in her own church, but she was in her own Father's house and so felt at liberty to offer her hand and speak a word of welcome to the two young men who occupied the same pew. The little overture was graciously received and she ventured to inquire if they were Christians.

The younger, a slender dark-haired boy, answered with some restraint, but the elder, a sturdy, fair-haired young Saxon with frank blue eyes took up the friendly challenge at once and replied with grave interest: "No, I am not, but I have been thinking for some time that I ought, in some way, to make more of my life than I am doing."

"Have you asked Christ to come into your heart to be your inspiration to better living?"

"No, really, I had not thought of it. I have been trying to give up my bad habits, however, and make myself nearer what I ought to be."

"Ah, but that is not enough. There must be the touch of the Divine power to give life to your good resolutions.

There were more earnest words on both sides and then they parted, the deaconess with a prayer in her heart that the young man might not miss the one thing needful.

Months had passed when a gentleman approached her on the street and begging pardon for the liberty asked if she remembered speaking to him in —— church.

"I sometimes go there and meet many strangers," she replied hesitatingly, for she did not at first recall the face.

"But I want you to remember me. You spoke to me about being a Christian and your words made a change in my whole life!"

"Ah, I remember," and a light broke over her face. "You were trying to reform yourself."

"Yes, but I took your advice and asked the Savior to help me. I found I must give up the business I was engaged in, and am now working on a smaller salary, but I have more time for study. I am a member of that church now and find it a stimulus to both my intellectual and spiritual life. The Bible is my comfort and inspiration. When I recognized you just now I felt that I could not let you pass without telling you what your words did for me last summer."

It is true that there are sensitive souls that shut themselves up and may not respond to the voice of a stranger, but there are also many who go through life waiting and hungry for the word that is never spoken; many that wander in the downward way for want of a guiding touch at the critical moment. May we live in such close communion with our Lord that we shall not rudely offend one of "these little ones" on the one hand, nor on the other, ever withhold the loving, tactful word when it is needed.

"With all our writing and speaking about missions," wrote Mr. Graham Wilmot Brooke, who died at the gates of the Sondan, "with all our conferences and drawing-room meetings, the fact that the great mass of the world is hurrying to its judgment without a ray of Gospel light seems to sit very easily on most. It is very painful to come straight from scenes of Moslem or heathen darkness to the bright, well-taught Christian circles at home, and when telling of the horrible scenes just quitted, contrast the very general desire to hear with the rare, rare instance of real sympathy with the unevangelized or practical effort to give them the good news. I was once detained for three months at one spot on the Congo, unable to advance or retire, or get news of the outer world, surrounded for hundreds of miles by the fiercest and most shamelessly wicked savages, with horrible scenes of blood being enacted continually at our very doors. Week by week great canoes would pass up the river filled with slaves, who, their captors unblushingly admitted, were taken to be eaten—a statement which I found only too true later on. Walking up and down among our huts in this weary waiting time, the mind turned from the wild scenes of wickedness around to the happy Christian circle in England, the innocent lawn tennis parties, music parties, etc., alternating with Bible readings and conventions where God's desire for the heathen is fully set forth, and the results of neglecting them explained. Was it strange that the remembrance of the prosperous ease at home should now and then recall the story of one who played his fiddle while Rome was burning?"

Marriages.

HUNSBERGER—ALDERFER.—On Feb. 26, 1898, at Schwenksville, Pa., by W. S. Gottshall, Richard Hunsberger, of Cedars, and Susan Alderfer, of Mainland, both of Montgomery Co., Pa.

ROSENBERGER—HUNSBERGER.—On April 9, 1898, by A. B. Shelly, Mr. Henry R. Rosenberger, and Mrs. Lydia Hunsberger, both of Milford Square, Bucks county, Pa.

BOWMAN——STEINMETZ.—An April 10, 1898, at Schwenksville, Pa., by W. S. Gottshall, Barton U. Bowman, of Reading, and Aunie A. Steinmetz, of Scarlet Mills, both of Berks Co., Pa.

Deaths.

HERBER.—On February 23, 1898, in Souderton, Pa., Joicelyn, aged 8 yrs., 1 mo. and 23 days, and on April 1, 1898, Sallie, aged 2 yrs., 4 mos. and 6 days. Both were daughters of Frank and Ella Herber. Funeral services were held on April 4th at Zion Mennonite church, Souderton, conducted by G. W. Hangen and A. M. Fretz. Interment at Hillside cemetery.

BECK.—On April 3, 1898, near Centre Valley, Lehigh county, Pa., William, son of Charles and Amanda Beck, aged 1 yr., 8 mos. and 6 days. Interment was made at Sancon Mennonite church. Funeral services conducted by W. W. Kistler and A. B. Shelly, assisted by J. S. Moyer.

BAUMAN.—On March 22, 1898, in Philadelphia, Isabella Banman, widow of Isaac Bauman late of Bally, Pa. Deceased was a born Kahler, born Dec. 19, 1831. She was first married to John Zuber, with whom she had three children. Of these one daughter only survives. Nine years after the death of her first husband she was married to Isaac Bauman. This union was blessed with one daughter who also survives her mother. In her early years deceased became a member of the Lutheran church. Later with her husband she joined the Hereford Mennonite church, and in 1894 transferred her membership to the First Mennonite church of Philadelphia. After a lingering illness of some months she quietly passed away peacefully falling asleep in the arms of her blessed Saviour, aged 66 yrs., 3 mos. and 3 days. Funeral services were held at her late residence on Friday evening, March 25. The following day the remains were taken to Bally and laid to rest with those of her husband. Services by N. B. Grubb and A. S. Shelly.

Contributions.

For Heathen Missions received during March.

From Widow Marie Stauffer, Halstead, Kansas, $20.00; a member of Bergthal cong., Okla., $10.00; C. E. society, Marion Junction, S. D., $2.75; South Germany Mennonite congregation, Reihen, Baden, $23.00; S. S. at Irving, Ore., $3.31; Alexanderwohl cong., Kan., $102.50; S. S. at Loretta, S. D., $3.50; Martin Boese, 50c; Jacob Boese, 10c; Cong. at Canton, Ohio, $1.20; Cong. at Trenton, Ohio, $105.00; Salem cong., Dalton, Ohio, $8.06; West Zion cong., Moundridge, Kan., $11.30; Cong. at Newton, Kan., $74.37; B. P. Elder, Brainerd, Kan., $1.00.

For Philip Rabbit in Bethel College.—From cong. at Trenton, Ohio, $5.00; Bethel Y. P. society, Mo., $5.00.

For a Church at Arapahoe Station.—From a brother $3.00; P. A. Regier, Hillsboro, Kan., $10.00; a friend, $25.00; West Zion Y. P. society, Kan., $10.00; Deep Run Sewing Circle, Pa., $5.00; Souderton, Pa., Junior Workers for Jesus, 50c; Anonymous, $5.00.

Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For the Orphanage at Halstead, Kansas.

From Hebron cong., Buhler, Kan., $10.00; Ed. Klaasen, Whitewater, Kan., $10.00; Justine and Jacob Bergmann, Whitewater, Kan., $10.00; D. B. Ruth, Summerfield, Ill., $1.62; John C. Peters, Pinni Candee, Mo., $2.00; Maria Eby, Marion, Kan., $1.50; Barbara Homberg, St. Louis, Mo., $5.00; J. W. Ruth, Halstead, Kan., $5.00; Halstead Sewing Society, $5.00; Prof. B. F. Welty, Newton, Kan., $5.00; H. Dalke, Moundridge, Kan., $5.00; Rev. Chr. Krehbiel, Halstead, Kan., $5.00; Rev. C. van der Smissen, Summerfield, Ill., $5.00; Elsie Schmidt, $5.00; Bernhard Harder, Brainerd, Kan., $5.00; Rev. Gustav Harder $5.00; Daniel Schmidt, Moundridge, Kan., $5.00; Rev. Wm. Galle, Moundridge, Kan., $5.00; Bequest of a deceased brother, $25.00; Daniel Krehbiel, Moundridge, Kan., $5.00; J. W. Krehbiel, Moundridge, Kan., $5.00; Riesen & Dyck, Halstead, $10.00; Elsie Schowalter, Summerfield, Ill., $2.00; Jacob Isaac, Moundridge, Kan., $5.00; H. B. Wedel, Moundridge, Kan., 20c; Leisy Orphan Aid Society, $665.00.

Gratefully acknowledged,
Moundridge, Kan. H. DALKE, Treas.

THE CATECHISM

or Simple Instructions from the Sacred Scriptures, as Taught by the Mennonite Church,

has just been revised and republished as ordered by the General Conference at its regular session in 1896.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIII. No. 9. Quakertown, Pa., June, 1898. Whole No. 153.

A Way of Escape.

MARGARET E. SANGSTER.

From the turmoil, the trial, the conflict of life,
From the hour of darkness, the hour of tears,
From the struggle, the sorrow, the anguish, the strife,
Which we meet and we dread in our fast-fleeting years.

Thank God! there is ever a way of escape,
We may fly from the din, we may step from the mart.
Our course for the day may in quietness shape,
Our looks may grow bright in the peace of the heart.

There is always the comfort of leaving the load
At the foot of the cross that stands hard by the way;
There is always the gladness of walking the road
With One whose dear words are our strength and our stay.

There is work to be done, there are lessons to learn,
There are nobler things waiting than heaping up pelf,
And ever, as flowers to sunlight that turn,
We may turn unto Jesus, forgetful of self.

Though life be a battle, though sometimes defeat
And sometimes sore wounds be our portion, and grief,
Yet this is our comfort—we shall not retreat
At the end of the fight, if we follow our Chief.

In the stress and the pain, in the languor and woe,
By the pattern He set us our course we will shape;
Whatever the peril, the issue, we know,
Is safe in his hands, and the way of escape.

Which He marked from the first, will be ours at the end.
So victors we tread, though the marching be steep—
We are led by our Captain, our Master, our Friend;
Though the battle be stubborn the rest will be deep.

—*Exchange.*

Mission Board Meeting.

Pursuant to a call of the Executive committee of the Board of Foreign Missions of the General Conference, the Board met at the house of Bro. S. T. Sprunger, Berne, Indiana, on April 21, 1898. All the members of the board were present, viz: Gustav Harder and Peter Balzer, Kansas; Christian Showalter, Iowa; M. S. Moyer, Missouri; S. T. Sprunger, Indiana, and A. B. Shelly, Pennsylvania. Several sessions were held and the meeting adjourned on Tuesday, the 26th. Following is a record of the points brought up for consideration and the decisions reached:

1. A draft of a proposed body of rules for Indian congregations in Oklahama was laid before the board and with a few minor changes adopted and ordered to be printed in English and German.

2. The board declares its willingness to sell to the members of the Bergthal congregation, Oklahama, the Mission chapel at Shelly, which under present circumstances is no longer of use for the Indians, the sale to be on the following conditions: The price shall be $400 and the board allows the buyers a year time to pay it, with the privelege of earning a part of the purchase price in hauling material for a chapel at the Mission station, Havenaom. As soon as the price is paid either in cash or labor as indicated above, the chapel shall be legally deeded to the purchasers.

3. The board directs that a chapel be built at the station Havenoam and appropriates for this purpose $500. The erection of a chapel is given in charge of Bro. M. M. Horsch with such help as he may find necessary. If the brethren in Oklahama will haul together the lumber for the building, such labor shall be credited as cash. However the brethren at Shelly shall be given the first chance at the hauling, in consideration of the purchase of the chapel at that place, if they so desire.

4. In response to the communicated desire on the part of Philip Rabbit, Mission student in Bethel College, to be permitted to take part in the instruction in German and in music, the board grants permission for such studies on his part whenever the President of the faculty shall consider the best time for him to take them up. However the board desires that these branches shall not be permitted to interfere with his other studies so that his necessary English education should suffer thereby.

5. Bro. S. K. Mosiman, who has been serving temporily as Superintendent of the Mission school at Cantonment, is appointed permanently to this position, and Bro. H. J. Kliewer who had previously received and accepted a call to this position shall be sent as missionary to the Red Moon Indians. Bro. Petter is requested to consecrate Bro. Kliewer for the office of Missionary and the Board desires that Bro. Petter accompany him to his new field and introduce him to the people among whom he is to labor.

6. The Board renews its call to Sister Lisetta Kinsinger as a laborer in our Mission in Oklahoma, and gives her the commission to serve at the Cantonment station as nurse for the sick and spiritual helper with the children of the school, and likewise as opportunity may offer to do similar service among the children and older Indians outside of the school.

7. Since under present circumstances it seems difficult to continue the mission school in Darlington, and considering that the results attained through the school there seem to be out of proportion with the cost and the work required, the Board believes it its duty towards the congregations to discontinue the school in Darlington. But as we are not inclined for the present to give up the station as a mission station, the Board decided to look for a suitable person with the necessary qualifications to do mission work among the Indians around Darlington, using the mission house there as his residence. If the proper person can be found the station shall be continued thus till the next meeting of General conference when the question of the future continuance of our work there can be referred to that body for decision.—The Board appropriates a yearly support of $400 or $600 according to circumstances, for a missionary at Darlington.

8. (Oraibe) Bro. H. R. Voth having informed the Board that for various reasons he believes it necessary for him this year to make use of the three months vacation previously granted, but the Board not knowing of a suitable person to substitute for Bro. Voth during his absence, the Board therefore asks Bro. Voth if he knows of any one who might be stationed there to take care of his and the mission's property during his absence. In such a case the Board is ready to accept his proposal, and will gladly grant his wish, believing that after three months he would return strengthened physically and mentally to continue with new energy the work begun there. For the sake of the work, the Board could not consent to a longer vacation than the three months already granted.

9. All the missionaries shall henceforth themselves provide their necessary equipments, and their pay shall be fixed accordingly.

10. Missionaries Petter and Funk shall with Bro. Mosiman appraise the teams used by them respectively, and shall send a statement of the appraised values to the Board so that the respective amounts may be deducted from their first year's salary.

11. The salaries of the missionaries in Oklahoma, aside from the one to be stationed at Darlington, were fixed as follows: R. Petter, $650; M. M. Horsch, $550; J. A. Funk, $550; H. J. Kliewer for the present, $450.

12. Sister Kinsinger shall receive the same pay as the teachers in the mission school. Bro. Mosiman's salary is advanced $50 a year.

13. In order to lighten the work of the Secretary of the Board who has a great deal of writing to do, it was decided to furnish him with a type writer.

14 The founding of a mission in India was considered with the following result:

a. The board hails with joy the agitation in favor of a mission in India. Before taking any steps, however, in the direction of taking up the work, the board wishes to see whether an alliance can be made with the Home and Foreign Relief Commission of Elkhart, Indiana, in such a way that as a board of the General Conference we can act without going contrary to the instructions of conference.

b. Upon the invitation of the board sent through the secretary to the officers of the Home and Foreign Relief Commission, two of these, the brethren, D. F. Jantzen and A. C. Kolb, appeared before the board. The founding of a union mission in India was then fully discussed in a brotherly spirit. However, inasmuch as the brethren did not possess such authority as enabled them to enter into any definite arrangements at once, but a more general meeting for the consideration of this matter was deemed necessary, the following resolution was then adopted by the board: *Resolved*, that the board is inclined, if possible, to take part in such a united mission work and expresses its willingness, to this end to attend a meeting called for the purpose in Elkhart, Ind., in the fore part of August this year. A. B. SHELLY, *Secretary.*

When you have done a kindness and your neighbor is the better for it, why need you be so foolish as to look any farther and gape for reputation and requital?—Marcus Aurelius.

For "The Mennonite".

Evidence for Christianity from the Catacombs and Pompeii.

By Observer.

That any unprejudiced person can resist the force of the many arguments that can be advanced for the Divine origin of Christianity seems impossible to any Christian who has a knowledge of the subject. The evidences from prophecy, history, etc., are so strong that the only way to account for infidelity is to consider its advocates either ignorant of the arguments or too prejudiced to be able to candidly examine them.

Among the arguments for Christianity is that afforded by the catacombs. Those subterranean galleries, the burial place of millions of early Christians, contain upon their walls pictorial representations of many events which are related in the New Testament, a fact which proves that the sacred Book existed in early times, and was believed by men and women who lived in an age when they had ample opportunities of knowing as to the truth of those events, and who, by their renouncing all that people of the world consider dear and by their suffering persecution for Christianity, showed that they were sincere in their belief.

Evidence for the Christian religion is also furnished by Pompeii. The following concerning this evidence is from "Are there Corruptions in the New Testament ?" a pamphlet in which the Boston anti-infidel editor, etc., H. L. Hastings, presents a great deal of information concerning the New Testament scriptures: "Amid the ruins of old Pompeii, buried by an eruption, A. D. 79, the explorer's spade not only discloses sculptures and records which tell of morals like those of Sodom and Gomorrah, but also taunting caricatures and inscriptions deriding a crucified God! And on the walls of one of Pompeii's palaces, stands an unfinished sculpture of a cross!"

A Message from China about "One of the Least of These."

A few weeks ago when we had thought the winter nearly over and the sufferings of the poor less severe, we had one of the heaviest snow storms we have had for ten years. It was three days after this, while our hearts were aching for these hundreds of homeless, starving, freezing poor and we were trying to do what we could to help some of them, that we were told there was a man just about dead lying under the South Gate Arch. This was only one among many, but hearing about this one, we sent out at once to have him brought here to our house. He was found lying in the gutter, in water, with a few wet rags on him, dying from starvation, for he had had no food for three days, and was now about frozen. Two men brought him on and Mr. Saw at once used every means to restore him. He was rubbed and worked over until he seemed to get warmer. When he was able to speak he said, "I am not ill I am starving and cold." Taking him in, seemed an easy thing to us who know and feel how precious is a soul; but living in a heathen land it was risky, and so to make no trouble should he die, we sent for the police to see he was all right, lest if he should die they might say we had killed him for his eyes and heart as the saying goes here in China.

We gave him a warm bed of straw and covering, and by degrees fed him up, warmed his body and gave him warm clothes. He is now better and able to feed himself, and the grateful yet ghastly smile more than repays all the risk. He was but a poor beggar in this great heathen land and yet he is one of those for whom Christ died. He had probably never heard about God or Jesus, and we feel he was sent to us to tell him about it. Although a beggar he can still be the child of a king. He is very ignorant, yet *God* loves him and we want, Oh! so much, that he may learn to love Him and become a new creature in Christ. Will you dear reader pray for this poor, homeless man, that he may become a Christian, and be a witness for Christ in this dark land. We are building a little hut for him not far from our door where he can live and we will feed him.

Dear friends, this man is but one of thousands and ten thousands in China who know not God, who *never* heard even. Will you not help us. You may not be able to come, but your prayers, your efforts to sustain those who *can* go will help us. Often I feel that much of our work would not be accomplished but for the friends at home who are praying for us, and so in this little message from China I want to ask you to pray much for us as well as the heathen around us; when our hearts and heads are weary perhaps your prayer sent up to God will be answered in our renewed strength of body and mind. The sudden blessings that thus come to us in times of weakness are but the result of your pleadings for us. And to you He will say in that day, "Insomuch as ye have done it unto one of the least of these, ye have done it unto Me." Ella Funk Saw.

What the Church is Not.

The church is not a house of merchandise, a bureau of amusement, or a social club. None of these things are nominated in her joint high commission, and her franchise does not contemplate in leadership the executive ability of a railroad president for administration.

Individually, her members may earn money in any honest way, but corporately they have nothing to do with money but to receive free-will offerings as an act of worship, and transmit them to the proper objects. We are plainly taught by precept and example, from Genesis to Revelation, that God approves only one method of raising money for his cause.

Christ twice purged the court of the temple of merchandising. What would he now say and do if he were to return and see the huckstering, junketing and vaudeville of modern churches?

It is no function of the blood-bought church to entertain or amuse any one, either with legitimate drama, Bible scenes, or the degrading vaudeville of the world. Christ and his apostles never dreamed of putting the Gospel on stage exhibition, or of making its administration an amusement for lost men.

The less piety a church has the more oysters and ice-cream it takes to run it, and the faster it runs from God. The church is not to cultivate the social element, in the realm of worldliness, and thus paralyze the spiritual life. These festal scenes of carnal revelry and ungodly mirth are the apostacy of the primitive Agapæ and of the Methodist love-feast. The true bride does not sit down to eat and drink in fellowship with the world, and rise up to play. This carnality and frivolity is a part of the last prophetic apostasy.

We need a new crusade, not to rescue the Holy Sepulchre from the Turk, but to rescue the Holy Place from the caterer and the showman. Away with this "amusement heresy and cooking-stove apostasy." Do not drag the royal robes of the expectant Bride of Christ through a defiling church kitchen.

The early church "held the young" by spiritual forces alone and in the face of flames and lions. The Puritan and all the reformed churches of Christendom held the young better than now, before they ever employed these meretricious attractions of the world. Spiritual forces are the strongest of all. Christ said: "And I, if I be lifted up from the earth, will draw all men unto me."—*E. P. Marvin.*

The Demon, Strong Drink.

"Please take me home with you and hide me so papa can't find me."

The speaker of the above touching word was a little child just two years of age. She was endowed with unusual sprightliness and loveliness, both of person and disposition.

We had been visiting her mother, and on leaving had taken the dear little one to ride a short distance.

We said, "Now, Mary, kiss us good-bye; it is too cold to take you any further." The little darling looked up with the most piteous expression, and clinging to me, said in her baby words, "O Lenny, p'ease take me home with you, and hide me *so papa can't find me!*"

O darling, precious Mary, how my heart ached for you as I pressed you to my bosom! What visions of sorrow and cruelty your words called up! How terrible it seemed that one so young and innocent should know so much of fear!

As I rode homeward the thought would again and again recur to me. Oh that all who have helped in any way to make her father a drunkard could have heard that piteous appeal, could have seen those baby hands raised in entreaty, and her lips quivering with suppressed emotion! Surely, the heart of the most hardened whiskey dealer would have been reached, and his slumbering conscience would have been awakened to a true sense of the terrible amount of wretchedness caused by the use of ardent spirits. Oh, think of it, barkeeper, and whiskey sellers of every grade!—think of your sad, sad work.

Here was a man, who when sober, was a kind and devoted parent, yet from the use of this curse of our land, he become so cruel and unkind as to inspire abject fear in his only child.

May all who read these lines, and have encouraged the use of ardent spirits in any way, be warned in time, lest in the last day many women and little children shall say to them, "To you we owe the untold wretchedness and agony of our lives."—*Richmond Advocate.*

The Root of War and of Peace.

It is a great blessing to live under a government whose rulers are for peace with all nations, and who appreciate the real barbarousness, waste and horridness of war. But, after all, the real issue, in a Christian sense, is not abstinence from fighting—even worldly policy may, and does, dictate that negation—but rather the quenching of the fountain of lust in the heart, the "desire to have," which is the direful spring of all wars and fightings. This restless covetousness and minister of self, it is the province of the Gospel of Jesus Christ alone to root up, and plant, in its stead, love to God and man. Thus is a man's life changed from the old round of living to self, getting gain for self, resenting injuries to self, to the life unto the Lord, in whom henceforth he lives and moves and has his being. Then peace indeed rules—not the negative peace of selfish men seeking to make secure their lives and property—but the heavenly peace of the kingdom of God, bearing fruit in positive works of righteousness. This peace, begotten of the Lord and preserved in his power, is it not this that Isaiah saw in prophetic vision, "of whose increase there should be no end," and of which our Lord has testified, "*My* peace I give unto you—not as the world giveth." C. F. S.

"That They All may be One."

The Meditation of a Lay Student.

That Christian unity is something greatly to be desired is fully recognized by all who are watching with jealous interest the progress of the establishment of the kingdom in this and other lands. That it is something attainable is evident from the fact that Jesus, the Christ, prayed for it; and we know not within the range of possibility. That the basis of its attainment could readily be settled upon would, we presume, be easily conceded by every denomination, if only the *other* denominations would consent to give up the peculiar tenets of their belief which render them distinct and different from our own individual views of the doctrines.

But, after all, was it any such basis of unity as this, or any thought kindred to it, as we are in our blindness apt to conceive it, that the Christ had in mind when he made that wonderful prayer before his disciples present in that upper chamber, and for his disciples to the end of time? Let us examine the petition, and see if he does not himself give us the key to unlock the mystery.

"*Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*"

How are the Father and the Son one? Immediately come to mind Paul's word when he describes the Son as "the express image" of the Father. And then, taking up our analytical concordance (which we would commend to all students not familiar with the original languages of the Bible), we look for the words. We find the two are the translation of but one Greek word used here only with the translation "image," and that word, given its equivalent in English letters is, "*charakter*" defined "impressed character."

Ah! what a flood of light is cast by the single word? How are the Father and the Son one? *In character!* The oneness of character is diversely expressed, for the performance of different offices and under totally different circumstances, but the completeness of the unity is not affected by this outward diversity, for "unity" never yet was a synoym for "conformity."

With this thought in mind, we go on with the reading of the prayer:—

"*Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.*"

Ah! let us read that last again: "*And the glory which thou gavest me I have given them; that they may be one, even as we are one.*"

He had, then, given his disciples something *in order that* they might fulfil his prayer for unity; in other words, the means and formula of attaining it. It was his "glory." Not a future gift which we can refer to the heavenly state, in which we are accustomed to think of "the redeemed in glory." Not an extraordinary gift which he is willing to confer upon a few favored souls of rarely exalted attainment, but an outright present gift to all his disciples, *in order that they may be one*, even as he and the Father are one.

Do we stand silent and amazed before the dazzling brightness and the immeasureable magnitude of the thought? Do we feel almost helpless under the burden of a blessing that we cannot comprehend? As we repeat the words we recall Professor Drummond's translation of 2 Cor. 3: 18, in which, wherever the word "glory" appears in the Authorized Version, he substitutes "character," clearly showing in his beautiful address on "The Perfected Life" that the glory of Christ is his character, and the glory of the Christian is a Christ-like character, made so by constant reflection of the perfect One.

Here we are brought right back to our former proposition: Christ gives us this character (his glory) that we, his followers, may be one, even as he and his Father are one,—the character of God, borne in human form by Jesus, the Christ, that it might thus be revealed to man, and by him given to those whom he has redeemed, in order that their union together, with Christ, and unto God, might be upon one common basis

But look again: "*I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*"

This unity is not, then, simply for the satisfaction of either the Christ or the Christian. It is for a testimony to the world of the genuineness of our Lord's mission. Until Christendom is united in this, the only unity for which Christ prayed,—unity in the character which he shares with the Father,—it will bear but an imperfect witness before the world of that divine oneness, or of the love which, alike in the heart of the Father and of the Son, waits to save even unto the uttermost. When character shall have assumed in our eyes a more important position than creed, when Christlikeness shall be reckoned of more value than form, and when the showing forth of the virtues of him who hath called us "out of darkness into his marvelous light" shall be considered more essential than the particular channel through which it shall be shown, then, and not until then, will this wonderful prayer receive its fulfillment.

Nor does this belittle creed, or form, or channel of expression; it simply exalts character; and if the character be in reality Christ-like, God-like, it will be satisfied with only such creeds and forms and channels as, according to its most enlightened and conscientious belief, it holds to be in themselves most Christ-like, most God-like. That is what, so far as denominational belief is concerned, I am trying to do; are not you? And shall we not give our brother credit for the same honesty of purpose, and, clasping hands over these minor differences, see to it that in each one of us the real basis of the real Christian unity—the character of Christ—is being upbuilt in each soul?—*May Field McKean,* in "Golden Rule."

The Queen and the Umbrella.

There is a story that the Queen of England, in one of her wanderings among the cottages of the poor, was caught in a shower.

Entering the dwelling of an old woman she said,

"Will you lend me an umbrella?"

"I hae twa umbrellas," said the old woman; "ane is a guid ane, t' other verra old. You may take this, I guess I'll never see it again," and she handed over the old umbrella, which showed its ribs through its coarse, torn cover. The visitor took the umbrella, which was better than nothing, and went forth into the rain. The next day one of Her Majesty's servants returned the umbrella, and then the cottager knew what she had missed.

"Eh! eh! had I but kenned who it was that asked for the loan, she wad hae been welcome to the best of a'that I hae in the world," exclaimed the mortified old woman. She had missed her opportunity; she did not know her visitor.

To the woman by Jacob's well the Saviour said, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldst have asked of him, and he would have given thee living water."

How much we miss when we do not know the things which belong to our peace. "There standeth One among you whom ye know not," said the great preacher on the banks of Jordan. Many in that great day will say, "When saw we Thee a hungered, or athirst?" They do not recognize the Son of God in the person of his humblest child.

There are those who would traverse oceans and cross continents to do a kindness to the Saviour of sinners, but who miss the opportunities within their reach and before their eyes.

They do not perceive in the faint and weary traveller who asks a cup of cold water, a likeness to him who "wearied with his journey, sat thus at Jacob's well." They do not see in those who are reproached and scorned for righteousness' sake, the representatives of that Man of Sorrows who stood at Pilate's bar and hid not his face from shame and spitting.

They do not discern in the scoffed-at-follower of the Lord Jesus any resemblance to him who was "despised and rejected of men, a man of sorrows and acquainted with grief." They do not recognize in the worn and weary bearer of the gospel message, the representative of him who "went about doing good."

And yet the likeness is there, and the day shall declare it, and we shall see at last, when all earth's transient scenes have passed away, what opportunities we have neglected, what mistakes we have made, and how dull our eyes have been not to discern his presence.

He still lives and abides in his people; he walks the earth unseen by the thronging multitudes, takes notice of all our acts, and will call us at last to an account of all our deeds; and he has said, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

For the Mennonite.

Bible Reading—Prayer.

By E. K. Mohr.

1. THE POWER OF PRAYER—John 14: 13, 14; Jno. 15: 7. Prayer can do anything God can do.

2. THE SECRET OF OUR POVERTY—Jas. 4: 2, 3; John 16: 23, 24.

3. "LORD TEACH US TO PRAY"—The school is still open and the teacher provided. Rom. 8: 26.

4. SECRET PRAYER—Mt. 6: 6. The Father's love, understood and believed, is the beginning of all true prayer—Prayers, like letters, go where they are addressed.

5. POWER OF UNITED PRAYER—Mt. 18: 19, 20. "God rules the world by the prayers of His saints."

6. CERTAINTY OF THE ANSWER—Mt. 7: 7, 8. We are too much satisfied with prayer as a religious exercise. Direct, definite answer should be the rule of daily life.

7. INTERCESSORY PRAYER—Heb. 7: 25 1 Pet. 2: 5. Our example and our place is priestly—intercessory. The more we abide in Christ the more our life becomes like His, a life that ever pleads and prevails for men. What proportion of our prayers are selfish?

8. THE CHIEF END—John 14: 13.

9. IMPORTUNITY—Luke 11: 5–8. If we are God's friends then we are the friends of the needy. Intercession is part of faith's training school. Waiting tests our friendship for the needy and our confidence in our Heavenly friend.

10. PRAYER PROVIDES LABORERS—Matt. 9: 37, 38.

11. DEFINITE PRAYER — Luke 18: 41. Know the need. As a hunter aims. Wait for special answer. Not a lazy wish, but a "will."

12. A LIFE OF PRAYER—1 Thess. 5: 16–18. This is the surrender of self.

13. FINALLY—Phil. 4: 6, 7.

Grand Rapids, Mich.

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JUNE 1898.

NOTES FROM OUR FIELD.

About the time this goes into type an institute held by the Sunday School workers of the Swamp charge, A. B. Shelly pastor, is in progress. Some echoes of this institute will be heard from the Sunday School department in our next issue.

§

We see by the programme for the conference to be held at Dallas, Ore., that the Brethren H. P. Krehbiel, of Canton, O., M. S. Moyer, of Missouri, and Jacob Penner, of Nebraska, take a part in that conference, either being present in person or sending in contributions to the program.

§

A special meeting of the Western District Conference was held in Newton, Kansas, on Tuesday, May 17th. The meeting was called for the purpose of considering various questions relating to the proper attitude to be maintained and the best steps to be taken by our people in reference to the war and its possible demands upon us as citizens. The subject is a very important one, but at the time of this writing we have not heard the outcome of the meeting.

§

Incidental to the recent annual meeting of the National Christian Association held in Chicago, Rev. J. P. Stoddard, the New England agent, of the Association, made a stop with our brethren at Berne, Ind., speaking in the church there on the evening of May 7th on the subject of Secret Societies. He remained there several days and spoke four times to large audiences. Rev. Stoddard is probably the best informed representative of the anti-secrecy cause in this country. During the World's Exposition in Chicago he had a stand on the ground where he ably represented this much needed reform.

§

Bro. Joseph Schimmel, formerly of Dublin, Pa., and member of the Deep Run Congregation, died at the Mennonite Home, Frederick, on Monday, May 23. He was in his 93rd year and up to within a few days of his death was able to be about, being well preserved for his age. Bro. Schimmel came to the Home immediately when it was opened, just about two years ago. These two years of quiet restful life in this pleasant retreat constituted a beautiful example of the blessed influence of such a Christian institution. On the evening of the 26th services were held in the Home and the following day the remains were taken to Deep Run Mennonite Church where they were laid to rest with appropriate services.

The Halstead Young People's Convention.

A Convention of Mennonite Young People's Societies was held at Halstead, Kan., April 29 and May 1, 1898.

The most prominent physical feature of the Convention was the copious rain. During Friday night and Saturday and Sunday four and one-half inches of rain fell. This was perceptibly detrimental to the attendance roll and yet the Saturday afternoon meeting began with the house (the Mennonite Church) almost filled. Rev H. D. Penner, of Hillsboro, was conductor of the meeting and responded to the words of welcome by the President of the Halstead Society in most fitting words.

The Bethel College Society then sang a song and Bro. J. F. Kroeker, one of the two young men who came from Russia to attend Bethel College, read a paper on the subject, "How do I read the Bible?" We learned from the paper that reading the Bible means a great deal more than repeating the words of the inspired text.

Dr. S. S. Haury, of Newton, next read a paper on "Temperance in the light of the Holy Scriptures." The evident conviction and earnestness of that Brother were proof that he spoke from the heart. It was voted that the paper be published in the *Bundesbote*.

By request the Bethel College Society sang another selection and after a short discussion of presented questions the session was closed with song and a prayer by Elder Chr. Krehbiel, and the business meeting followed immediately after.

The evening prayer and consecration meeting was conducted by Bro. J. W. Kliewer, and the readiness of response and the fervent prayers, both were indications of hearts overflowing with praise and devotion. And we now echo "May God's rich blessings rest upon our humble efforts."

On Sunday morning Bro. Jacob Regier, of Elbing, Kansas, and Bro. J. F. Kroeker, of Newton, and Elder Chr. Krehbiel spoke to us on the subject of Mission Work. It appears that the Young People's Societies too have an opportunity to do Mission work.

In the afternoon Prof. G. A. Haury, of Bethel College, was leader. After Scripture reading and prayer by the leader, the Newton Society sang a song, which was followed by a paper read by Bro. J. W. Krehbiel, of Moundridge. The paper was on "How do I keep the Sabbath holy?"

It was shown that there are many different conceptions as to just what that means, but it was also shown that there is a great deal of carelessness and laxity in regard to Sabbath keeping. It ever requires an effort to do right.

In the absence of the Christian Society the Newton Society sang another song, and then Bro. R. R. Voth read Bro. W. B. Unrau's paper on "What do I do to bring others to Jesus?" Among other things the paper pointed to the good work of the Sunday Schools and of Sewing Societies. It admitted that there is some prejudice against our Y. P. S. but urged that those who are prejudiced come and see and hear for themselves and become workers.

The Newton Society kindly consented to sing a third song, as the heavy rain had prevented a full representation of the Alexanderwohl Society.

The last paper was read by Bro. Jacob Regier, of Elbing. The title was "Prayer meeting in the light of the Holy Scripture." Hearing and answering of prayer does not depend upon posture, nor upon many words, nor upon loud crying. All these are merely external and physical signs. But prayer is internal. To be true prayer it must come from the heart.

The Garden Township Society sang a song and then Elder Chr. Krehbiel closed with a few words of encouragement to continue in our ancestral simplicity, and to hold fast to our high and noble aim and with a prayer that the divine blessing might rest abundantly upon us and our work. When God is with us, who can be against us?

C. E. KREHBIEL.

The Fruit of the Spirit.

A Paper read at a Meeting of the Hereford Y. P. S. C. A.

Habit is the result either of growth or of degeneration—"a cable" which we either weave for ourselves or permit to be woven for us. Fruit also is the result of growth—eternal life the fruit of righteousness; death the full-grown product of sin according to the apostle James. Our habits then are the fruits of the daily lives we live and must afford a sure test whether they are lives of growth or of degeneration. No more than we can gather grapes of thorns or figs of thistles can we hope to arrive at good habits, the fruit of the Spirit by way of low aims and a material existence.

It is not natural, in the sense of being human, to lead spiritual lives. The natural life has been defined as the "sum total of the functions which resist death;" implying its tendency towards and constant struggle against death on all sides. This by itself is a sad prospect to contemplate, but with the spiritual life for a back ground, how everything lights up and takes on meaning. The gradual decay and final departure of the human life is seen by the ever widening vision of the Spirit to be the gateway to a state of whose freedom and grandeur we have but a faint conception, and this we give only by faint glimpses when the soul is less hampered than usual by its garb of humanity. The spiritual life then is the real life—all present things are but types of that which we hope to attain. What supreme folly then to seek worldly happiness for its own! Little wonder that ordinary pleasure seekers remain constantly insatiate, turning ever to something new, unconscious that it is the spirit that longs to be satisfied. God alone from whom it came understands and can satisfy it. Until He comes and unlocks the sealed door of our soul life with but a breath of His Spirit, we are dead. Until we have this Spirit life, we cannot discern God or bear the fruit of His Spirit. Once He has come, the growth is steady and the fruit appears in due season.

Paul, writing to the Galatians tells us what this fruit is, and names these,—love, joy, peace, long-suffering, kindness, faithfulness, meekness, self control,—saying, "against such there is now law." How fitting that love is placed first, for it is the first outcome of the spiritual awakening. By no other means can men be overcome and their downward course arrested. God gives His Spirit, the Spirit gives us the power to love; therefore we know that God is love; and since God is greater than the world, love must be greater than the world and so be able to overcome it.

Nothing convinces us so much of this truth as the trial of it. What if all Christians, so called, were really to love! The result cannot be estimated since the actual is so different. Once in a while however we meet such great souls who have drank deeply at the fountain of Love, and what a measure of joy, peace, kindness, meekness, faithfulness and self-control is theirs. We wonder what is the secret of their lives and whence their strong though unseen influence. If they control us it is merely the dominance of God's powerful Spirit over that which is yet largely human. If our whole being goes out toward them, is it not the glad recognition often of an unexpected friend in a strange land? We all have our human side and are essentially the creatures of human habit so long as humanity claims us; but let us remember the fruits of the Spirit of love, and its power to change and overrule all that is low and ungodly.

HANNAH YEAKEL.

From Souderton.

Another mile stone on the road of success and prosperity in the Lord's work was passed by our church on Saturday, May 7th, when the debt that was still resting upon our house of worship was entirely wiped out. A systematic plan for the collecting of funds through the year for this purpose was adopted a year ago. It was not necessary for us to hold any "suppers," "entertainments," "fairs," or do any "begging" or resort to "chain letters." We simply made the appeal for the Lord's cause, and the debt was paid with a balance in the treasury for further improvements. The occasion was celebrated with appropriate praise and thanksgiving services. In the afternoon Rev. James R. Bergey, pastor of the Doylestown Reformed Church, preached a very able sermon from 1 Chronicles 29: 14. Bro. Bergey is a grandson of the late Rev. David Bergey of our conference. In the evening Rev. N. B. Grubb preached an able sermon from Acts. 27: 23, last part. On May 15th we celebrated the Lord's Supper, and though the weather was somewhat disagreeable, there was a large attendance, and but a few members missing at the Lord's table.

At this writing the pastor with his family contemplates starting the last week of May on a trip to Western New York, Canada, Elkhart and Chicago, to be gone about four weeks, so by the time this is in the hands of the readers, if it is the Lord's will, they will be on the way.

Convention of Young People's Societies.

The third annual Convention of the Young People's Societies of the Mennonite Churches of the Eastern District Conference will be held in the First Mennonite Church, Philadelphia, on June 15th, for which the following programme has been arranged by the committee:

AFTERNOON SESSION.

President S. M. Musselman, Presiding.

Song Service,
Devotional Exercises, HARVEY SHELLY.
Singing.
Address of Welcome, REV. N. B. GRUBB.
Response, PRESIDENT.
TOPIC.—The older Members of the Society,—what should be their work? AARON RICKERT.
Discussion, opened by C. H. MOYER.
Open Parliament on Reform Work.
Conducted by A. L. BECHTEL.
I. What part to take in temperance work, and how how to do it.
II. Our part in literature reform work.
TOPIC.—Definite Lines of Work for Juniors.
ANNIE MCQUARICK.
Discussion opened by I. S. SMOYER.

EVENING SESSION.

Dr. Weida, presiding.

Song Service.
Devotional Exercises, J. B. BECHTEL.
TOPIC.—The Daily Use of God's Word.
I. Some things to be observed. J. MONROE SHELLY.
II. Some things to be avoided. HARVEY GOTTSHALL.
TOPIC:—How can we make our Music best serve as an Aid to Worship in our Society Meetings. U. S. STAUFFER.
Discussion opened by J. D. MOYER.
Address, DR. DAGER.
Business, in charge of President.
Consecration, PRESIDING OFFICER.

All those who will be in attendance are asked to call at the church on arriving so that they can be properly assigned for entertainment. Let there be large representations from all the societies.

S. M. ROSENBERGER, S. M. GRUBB, ANNIE C. FUNK, } Committee.

Conference Proceedings.

Proceedings of the 98th session of the Eastern District Conference, held in the Springfield Mennonite Church, Bucks Co., Pa., May 10 and 11, 1898.

At 10 o'clock the Conference services were opened by N. B. Grubb, A. M. Fretz led in prayer and W. S. Gottshall preached the Conference sermon from Amos 7: 7.

TUESDAY, 2 P. M.

The retiring Chairman, A. M. Fretz, read 1 Peter 5, and 2 Peter 3; and A. B. Shelly offered prayer.

The roll was called and the following responded: Ministers,—A. B. Shelly, L. O. Shimmel, J. S. Moyer, N. B. Grubb, A. M. Fretz, W. S. Gottshall, and A. S. Shelly. Evangelists.—Harvey M. Clymer, Silas M. Grubb, and August Shuhart. Deacons,—Peter Sell, Aaron Landis, Lewis Sleifer, J. B. Funk, Aaron Rickert, Ambrose Stauffer, John O. Shimmel, Moses C. Gottshall, Peter R. Kline, Joseph B. Bechtel, and William G. Moyer.

William M. Gehman, delegate of the Upper Milford Congregation, and Christian Musselman, Deacon of the West Swamp Congregation, were accepted by Conference.

The minutes of the preceeding meeting were read and adopted.

The Conference elected A. B. Shelly, President, and W. S. Gottshall, Secretary.

Resolved, That the Congregational reports shall be tabulated by the Secretary and read at the Wednesday morning session.

The Home Mission and Church Extension Committee gave its report, including the report of the treasurer of the Committee.

The Conference discussed the work of the Committee, and especially in Allentown, and then passed the following resolutions:

Resolved, That the Mission in Allentown be left in the hands of the Committee to act according to their own discretion.

Resolved, To vote $50 for the use of the Committee.

The report of the Board of Managers of the Mennonite Home was read and adopted and will appear in pamphlet form both in English and German as per a former resolution of Conference.

The following were elected as members of the Board of Managers of the Home for a term of three years: N. B. Grubb, A. S. Shelly and M. C. Gottshall.

Resolved to publish an English year book for 1899.

The Conference Constitution was laid before Conference by the chairman of the Committee, A. S. Shelly, and taken up for discussion.

L. O. Shimmel offered prayer and the afternoon session closed.

WEDNERDAY 8.45 A. M.

The President read Romans 15: 1, 13, and J. S. Moyer led in prayer.

The statistics of the Congregations were read by the Secretary.

A. B. Shelly spoke on the Mission in Quakertown. They have regular services, a Sunday school of about one hundred members and a prosperous Young People's Society. They need their own church building and organization in the near future.

N. B. Grubb spoke on the Mission of the First Mennonite Church in Philadelphia and said that they are about purchasing a lot on which they expect to erect a chapel.

Resolved, that in case A. B. Shelly's congregations decide to recommend a young man to be licensed as an evangelist, he shall be authorized to employ such person in his charge until next meeting of conference.

Resolved, To pass resolutions of condolence on the death of Lydia, wife of minister Solomon Ott. The chair appointed N. B. Grubb to draw them up.

The Constitution was then taken up again and one article after the other was discussed and then the whole was adopted unanimously by a rising vote.

Resolved, That the committee which has prepared the Constitution shall also prepare By laws to the Constitution, and Church Rules, and present them at the next Conference.

Resolved, That the Committee on Education be renewed for another year.

N. B. Grubb presented the resolutions of condolence on the death of sister Ott, which were unanimously adopted by a rising vote.

W. S. Gottshall read a paper on "The greatest needs of the Church of Jesus Christ at the present day."

Resolved, that this paper be published in the *Bundes Bote* and MENNONITE

Several important questions were laid before Conference by the Business Committee and it was decided to refer them back to the Committee with the request that papers be prepared on these subjects for the next session of Conference.

Resolved, To hold the next session in the First Mennonite Church, in Philadelphia, on October 4th, 1898, and that the Conference services be held on the previous evening. The services shall be provided for by the Business Committee in co operation with the pastor.

N. B. Grubb, A. M. Fretz and M. C. Gottshall were appointed as Business Committee.

A vote of thanks was tendered the Springfield congregation for their kindness and hospitality.

A. B. Shelly gave a short report of the recent meeting of the Mission Board at Berne, Indiana, and of the work done at that meeting.

N. B Grubb offered the closing prayer and the President pronounced the benediction and Conference adjourned. A. B SHELLY, *President*.
W. S. Gottshall, *Secretary*

TABULATED STATISTICS OF THE CONGREGATIONS OF THE EASTERN DISTRICT CONFERENCE.

NAME OF CONGREGATIONS.	Membership.	Gain.	Loss.	No. of Preaching Services.	Per Meeting.	Sunday School. Number of Members.	Number of Months open	Mission Society. Number of Members.	Young People's Society. Number of Members.	CONTRIBUTIONS. Conference tional purposes.	Sunday School.	Foreign Mission.	Home Mission. Eastern Conference	Home Mission. General Conference	Home Mission. Benevolent Purposes	Support of Poor.	Other Purposes.	TOTAL.
Berlolets	21		2	26		14	12			$ 256 47		$ 3 14	$ 12 80					$ 288 77
Bowmansville	83			26		49	12			36 19		5 00						44 55
Boyertown	85	8	2	49		51	12			179 49	29 79							208 28
Deep Run	138	10	10	26		125	12			211 50	35 00		21 20	$ 2 78	$44 84	$ 16 61	$ 10 00	348 99
East Swamp	123	7	3	30		182	12	Yes	25	168 88	27 16		40 50	5 00	11 47			253 01
Flatland	43	2	3	25		94	9	Yes	15	269 92	101 82		19 72	10 00		25 00		425 86
Germantown	20		3	25		40	12			20 00	40 00					5 00		65 00
Hereford	206	8	10	52		194	12	Yes	40	585 62	84 02		72 65	40 19	25 50	19 35	5 00	873 85 *
Philadelphia	397	31	9	104	Yes	449	12	Yes	115	1612 74	788 86		135 42	88 66		271 17	268 10	3104 45
" Mission				52	Yes	128	12				822 26						26 67	850 93
Pottstown	21		1	52		128	12			87 15	97 56							184 71
Schwenkville	192	23	2	52		100	12			420 12	76 57		49 01			44 81	75 00	675 51
Saucon	95			26		110	12			98 98	58 07		15 00			9 00		181 60
Springfield	77		1	52		40	6			65 00	17 90		15 42	7 84		12 68		126 68
Souderton	77	5	1	52		180	12	Yes	25	192 78	70 00		38 50	4 86		30 00	20 00	356 38
Upper Milford	102	4	4	52		70	12	Yes	20	241 96	49 56		18 62	10 00	4 00	26 00	5 00	449 08
West Swamp	207	4	5	44		182	12	Yes	35	845 24	91 26		124 90	18 00	15 56	14 26		609 20
Quakertown Mission				56		185	12	Yes	30	70 00	60 00							130 00

Total membership, 1695; Accessions, 104; Loss, 58; Gain, 46; Membership of Sunday-school, 2187; All but two open twelve months; Mission Societies, 8; membership, 136. Young People Societies, 8; membership, 290. Total contributions, $8660.98.

(*) The Hereford congregation also contributed $3000 for new church building.

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

Doing and Dreaming.

"Oh! could I lift," a dreamer cried,
"These bitter burdens of the poor,
Grant them the joys of life denied,
Soften the sorrows they endure,
Lighten the cloud of ignorance
For all the helpless, hopeless throng,
And win them some deliverance
From brutish cruelty and wrong.—
What blessedness could life contain
To equal this? Alas that still
The dear desire should be in vain,
The power be lacking to the will!"

Upon his way the dreamer went,
Nor heeded what he left undone,
When helping hands he might have lent
To many an over-wearied one.
His soaring fancies far out-ran
The hungry child he could have fed,
And overlooked the sad old man
That a kind word had comforted.
Poor dreamer!—and poor heart of mine
That haply equal pity needs,—
What blessedness were surely thine
Had dreaming given place to deeds!

—*Mary Bradley*, in S. S. Times.

In Christian activity as well as in our secular calling, we should be satisfied with nothing less than doing our best; but having done the best we should not fret over what we should like to have done yet were not capable. Many make the mistake of excusing themselves for the non-performance of duties that would seem to be theirs upon the plea that they are much less talented than others, or that they have not had opportunities which others have enjoyed, and therefore may with right leave the work to others. We do not need to go far to find examples to illustrate the mistake. Our Young People's Societies are planned with the idea of giving every one of their members something to do very prominent. One of their chief aims is to give their members a training in testifying for the Master, thus giving opportunity to glorify Him, and helping them to be instrumental in spreading the gospel news. But how apt many of our young people are to shirk this duty. A fear of making grammatical errors, or of saying only something commonplace, or of some other imaginary difficulty is made the excuse for non-performance of the duty. The mistake made here is that our feelings are consulted instead of our judgment as to what might be done with a little effort. Every loyal disciple of the Master has experiences peculiarly his own, and in the course of his study of God's word gathers thoughts; and giving others the benefit of these is not only helping them but glorifying the Lord. If we feel however, that we have nothing to give, then the error may be more serious. It may be then that we are not doing our best in using the means of grace, and in making our life full of rich experiences. When it comes to duties that requires time; the excuse of other pressing business may be urged. That the business is on hand may not admit of doubt, but that with effort and tact it might have been disposed of so as to leave time for these matters may often be believed with right. As to the other extreme which is not so likely to be our error, we should always remember that we have a certain place to fill, and that if we do our best, means will be at hand to fill that. To feel dissatisfied with what we are able to do is to dishonor him whom we serve. Our question should not be so much, how much can I do? but how can I best fill the place designed for me, to the glory of the Heavenly King?

The Nashville Convention Outline.

The outline of the forthcoming C. E. convention, to be held at Nashville, Tennessee, presents a great variety of meetings large and small. Part of the sessions are to be held in the business centre of Nashville, and the main sessions are to be held on the celebrated Centennial Exposition grounds. On Wednesday night, July 6, preliminary meetings will be held in seven or eight churches of the city. The general topic for the opening evening is "Endeavment of Power."

The formal opening of the Convention by President Clark will take place at 3 P. M., in the Auditorium Endeavor on the Centennial grounds. There will be the addresses of welcome upon the part of the Committee of '98, the pastors, the commonwealth, and the annual report of the secretary and the annual address of the president of the United Society of Christian Endeavor will be given.

The afternoon sessions will adjourn about 5.30. The evening sessions will open in Auditorinm Endeavor Hall Williston at 7.30.

Every afternoon, between 5 30 and 6.30, there will be given a *chalk-talk*, and also a conference on *How to study the Bible*.

The early morning prayer meetings and Quiet Hour will be observed each day.

At 10, on Friday morning, the important denominational rallies, to be held in various churches of the city. Full particulars to be given later.

On Saturday at 10, the Junior rally will take place in the Union Gospel Tabernacle. A grand outdoor demonstration and patriotic meeting on the Centennial grounds is slated for Saturday afternoon.

On Sunday morning there will be the regular services, pulpits supplied by the Convention speakers and visiting clergymen. In the afternoon three grand meetings will be held. An evangelistic meeting for men, one for women, and a Sabbath-observing for men and services will be held.

In the afternoon of Monday the large auditorium programmes will emphasize the topic of missions. Then the closing sermons and final consecration meetings in the evening.

The singing alone will merit your attendance. Mr. Excell and Mr. Foster will lead the large choruses. Mr. Varnelle, of Fort Wayne, Ind., and his talented daughter, will sing, so will Mr. Estey, Mr. Chapman's gospel soloist and leader. You will hear others, too, prominent among which will be the famous jubilee singers from Fisk University.

The following are some of the principal speakers:—Rev. J. Wilbur Chapman, D. D., Philadelphia; Booker T. Washington, Tuskekee, Ala.; Rev. Howard Agnew Johnston, D.D., Chicago; Rev John Henry Barrows, D. D., Chicago; Commander Ballington Booth, New York; Commander F. Booth-Tucker, New York City; Rev. A. C. Dixon, D. D., Brooklyn, N. Y.; Gen. O. O. Howard, Burlington, Vt.; Rev. P. S. Henson, D. D., Chicago, Ill.; Rev. Sam Jones, Cartersville, Ga.; Rev. George C. Lorimer, D. D., LL. D., Boston; Rev. James I. Vance, D. D., Nashville; Gen. John B. Gordon, Atlanta, Ga.

Knowing and Doing.

That "knowledge is power" we learned from our copy-books years ago. But the adage is only half the truth. Knowledge of how to do is only complete after doing, and the first doing will often show the imperfection of our knowing, and lead to better knowing through more doing.

To illnatrate: A certain boy's father wished him to learn to swim. He was entered in a swimming-school, where the teacher carefully explained the strokes of hands and feet, and then, adjusting around the pupil's chest a belt attached to a rope suspended from a wheel running on a track overhead, sent the boy into the water. Fairly apt as the pupil was, it required but a lesson or two for him to propel himself, thus supported near the surface, from end to end of the pool, being drawn back each time by the teacher's guide rope. After each lesson the boy was allowed to play in the pool and practice by himself. But there was always the friendly bottom within reach when he began to sink. And so the summer passed. The boy had been "taught" to swim, as the word "taught" is popularly understood. He even thought he knew how to swim.

The next summer there came a test of knowledge, when the boy, playing with others in the river close to shore, quite unexpectedly slipped beyond his depth. Amid much spluttering of strangling water, a wild though successful effort to keep his head above water, showed none of the boasted knowledge of how to swim, but only paddling "dog-fashion," as every little friend declared laughingly after the excitement of "a boy almost drowned" was over.

From that day forward that boy not only *knew how* to swim, but was a swimmer, and many times afterward swam across the Ohio, breast upward or down.

To the boy then, and to the man now, *doing* was and is the best proof of *knowing*.

To apply: A Sunday school superintendent (officially) was lately heard to boast that he did not believe in conventions, institutes, etc.; "he had heard all the things they talk about; he knew'em from end to end;" and more of that sort.

From such large experience and knowledge, one might expect to find his school graded and with an annual commencement exercises, or, if not, there would be a normal class preparing for the grading, etc., or at least a teachers'-meeting or a Home Department. Vain expectation!

From *knowing* to *doing* may be a long journey or a veritable chasm. But the superintendent or teacher who begins to *do*, and continues doing, will certainly come to *know*, in a sense that is not possible apart from doing, the blessedness of the Saviour's saying, "If ye know these things, happy are ye if ye do them."—Lewis Collins.

"He Careth."

There come days to each of us when we feel "blue," and discouraged, and heart-sick. On such days every thing seems to go wrong. At such times if one is a boy, his neck-tie makes an ugly knot, and his hair-brush seems to have maliciously hid itself, or, if at hand, it turns upside down and strikes the head with a resounding thwack; splitting wood for the kitchen stove proves a disheartening piece of business, and he looks down a vista of years where he seems to see himself still unhappy employed at the wood-pile, for he is sure there will always be kitchen stoves yawning for fuel. His heart sinks heavier and heavier as the day drags by.

Girls meet with the same days of discomfort, when they believe that they never will learn the things their elders are trying to teach them, and they wonder if anything is worth working for. Life seems a round of days filled with failures in examinations, torn dresses, and uninteresting happenings.

Does anyone think these are little things? Certainly the boys and girls do not, and neither do those who have to see the unhappy faces and hear the doleful voices of the discouraged ones.

What can we do about it? Now Peter the Apostle advises us to "cast all our cares"—you see he does not say "cast our heaviest cares," or "our deepest sorrows," but "all," even to the very least, of our cares—upon Him who "careth for you."

Next time you waken with a dolefully discouraged heart, and the first thought that comes to you is, "Oh, dear! I know everything will be wrong to-day!" follow it up by saying, "But my Father in heaven is all ready to carry my troubles for me. I have a right to be happy, even if things do go wrong, for he will take even the very least of my cares from me, if I only try to do as he wishes."

Is this a hard way to live? Try it. Give to Him all your cares, and see if you do not feel a surprise that you live in so beautiful a world, and that real happiness is to be found in just "ordinary" days.—*Sel.*

Mission Department.

EDITED BY A. B. SHELLY.

Encouraging Reports from our Missionfields.

As time progresses, the reports from our missionfields become more and more encouraging, showing us plainly, that our labor for the Lord is not in vain. Thus brother Petter writes in a late report to the Mission Board: "During the present quarter we had the joy to receive two more souls into the Church of the Lord by the rite of baptism. And as both of these belong to the older Indians and do not speak any English their baptism was a source of astonishment to their heathen friends. It seems almost marvelous, that neither of them had to endure any annoyance from their people since their baptism. It is evident that many of the Indians have lost faith in their *own* religion, still they are not yet prepared to leave their heathen customs. They no longer trust in their old belief, they are convinced of its falsity, but to receive in its stead something new requires much deliberation and foresight on their part. This is the nature of the Indian. What he does he does in a deliberate and circumspective way. This is preeminently the case in respect to religion. The open testimony of Kiowess since he was baptized has had a marked effect upon the people. They do not only allow *him* to go on in peace, but they have likewise ceased to warn their children against being baptized. Formerly when some of the children at school manifested a desire to be baptized, their parents withstood them and tried to persuade them not to take the step. This has become different now. Some of the parents now perceive that their children can do nothing better than become Christians. Thus our young Christians and those who have a desire to be baptized have to contend with far less obstacles and difficulties than they had a year ago! The old Indians too do not now boast of their religion as they formerly did. Their priests no longer proclaim their heathen religion in its nakedness as they in times past were wont to do. Their aim now is to clothe their religion with a Christian garment. They try to mix some Christian truths and Christian customs with it so as to make it more palatable to their people. But why all this? Because many of their people are no longer satisfied with their heathen doctrine and heathen customs, and their priests seeing this they endeavor to offer them something more agreeable to their tastes. Two of these priests came to our meeting recently and requested an opportunity to speak to their people after I was done, in order to show them that they were teaching the same Religion I did. As is evident I could not allow them this privilege. One of their young magicians has recently introduced a new kind of worship. He gathers the chiefs together on Sundays, prays with them to our God, but retains their old heathen ceremonies. It will hardly be necessary for me to state that these ontward manifestations are signs of an inward commotion. The Indians, both the Arapahoes and Cheyennes, can no longer escape the influence of the Christian religion. The light of the Gospel is steadily penetrating the heathen darkness. Satan perceiving this, is in no wise idle. Recently the Cheyennes had their annual feast of prayer. Formerly none of the Indians would absent himself from this feast, some because they feared the wrath of the priests, but most of them because they were afraid they would anger their Gods if they stayed away, and thus all came. This year many of the more distant Indians—those from the Washita in particular—did not come at all, and even some of our Cantonment Indians did not take part in the exercises. This was a very painful experience for the priests. Heathendom in general is not as alive now as it formerly was, yet it is not near dead yet, and it is just as requisite that we use all our energies here, establish the cross of Christ as the source of all peace and all power, among these poor heathen, as it ever was.

"Our Sunday meetings are well attended. The Indians now come without being urged to do so, and an increased attention is perceptible. Some of those who are regular attendants at our meetings but who have not yet fully professed Christ, left one after another of their heathen religions customs, and one of them even allows his children, who are attending our school, to pray at home in his tent.

"We close this quarter with hearts full of gratitude towards our Lord and Savior for the work which He is doing among these Indians. We have the full assurance that He will finish the work thus begun. By the living fruits He shows us that our labor done in His name has not been in vain. In our missionwork we need a living, persevering faith in Christ our crucified Redeemer. May we labor on with an increased amount of faith, and the Lord will surely not fail to crown our efforts with success."

§

Missionary Horsch writes: Oh, how much we desire to report of a pouring out of the Spirit and of the conversion of some souls, and of a hungering and thirsting after righteousness on the part of others. Although we can not speak of such showers of blessing, yet are we thankful for the drops of grace we are permitted to experience. We have indeed much reason to be grateful, knowing that others had to work for a long time in the Lord's vineyard without seeing any outward manifestations of success. The Lord has nowhere promised that all those who hear the Gospel preached will be converted, and yet he has given the command to preach the Gospel to every creature. Our love and faithfulness towards our Lord and Master is not manifested so much in singing Gloria in Excelsis in times of refreshing and visible success, as in the faithful obedience to His commands and in a faithful and patient perseverance in the upbuilding of His kingdom in times of apparent drouth and aridity.

Returning to the question whether we have made any progress or not, I am permitted to state, that an increased desire after the truth is manifest with some. This increased desire after the truth they show by a more regular attendance at public worship and a greater willingness to make the necessary preparations for our meetings. It is now usually the case when we come into the camp on Sundays, that a number are already waiting for us. They then gather in a semi-circle around us and our little field organ and attentively listen to the singing, the prayers and the speaking. We frequently have the satisfaction to learn that the Indians meditate over that which they have heard, although they, no doubt, interweave with it some of their own heathen ideas. An old man said to me, "I am old and my eyes are blind. I cannot see and must sit quiet in my tent. The rest go away and leave me alone. I then think of many things and also of that which you told us of the Word of God. I used to think that my heart was good. But now I some times think my heart is not good. Then I ask myself where am I not good? What is not good?" Such examples show that the hearts of the Indians are not altogether impenetrable. They encourage us in our work.

A dire enemy which threatens to destroy both the bodies and the souls of the younger Indians especially, is the so-called mescal bean. Like a sneaking monster this enemy threatens to draw his victims gradually closer into his embraces until he eventually destroys them. The mescal bean when eaten produces an effect similar to that produced by opium. Only are its effects more powerful and the result more injurious. When the bean is to be eaten the Indians come together, form a semi-circle and before partaking of the beans pray to it. They thus worship the bean as a God. Afterwards this their imagined God is eaten up. According to the reports of those who have taken part in this their ceremony and who have partaken of the bean, they, after having eaten thereof, fall in a kind of trance, during which they have visions of departed ones, of angels, of the Lord Jesus, and of God himself. They also profess to receive revelations. The results of such an inordinary strain upon the nerves and the brains of a person are soon manifest. The habit brings upon them both bodily and spiritual ruin.

I make it my business to remind these poor people of the fearful danger to which this habit makes them subject. I admonish them to consider what deleterious effects the eating of the bean will have upon them. Some of them see the danger and abstain from eating the bean. But others are so much overtaken by the habit that they seem to have lost all power of resistance. One of those who does not partake of the bean and who otherwise leads a Christian life, told me, that he received his first impressions which led to a change in his life during a meeting which we held with the Indians about two years ago. He said, "It was the first meeting I ever attended, and I would not have attended it if you had not urged me to do so." God be praised that some of the seed sown falls on good ground!

§

Missionary H. R. Voth writes from Oraibi, Arizona: The prospects for success are for the present not very flattering. But we have the promise that the Word of God shall not return void. And we are not entirely without signs of the workings of the Lord. Of this I will mention but a single instance. A woman who with her husband belongs to the better class in Oraibi and who may be called a pious heathen, was effected with a disease of the eyes, and it appeared for a while as if she would in a short time lose her eyesight. I administered some medicine to her, but told her at the same time that I feared the medicine would do her but little good, and admonished her to pray to Jesus who had even healed the blind. Against my expectations I soon found that her eyes were getting better. Later she attended the sewing school of my wife and sewed with the rest. When my wife showed them some Bible pictures and explained them to them, and told them how Christ had also opened the eyes of the blind, the woman said, "yes, this is true, this I know," and then she told the women of her sore eyes, and what I had told her, how she prayed to Jesus and how He had healed her eyes. Should not He who heareth the chirping of the little ravens also hear the simple prayer of this poor woman? Only those of little faith can doubt it!

For "The Mennonite".

CANTONMENT, OKLA., May 9, 1898.

Brother A. B. Shelly:

The following are the words of one of our school girls thirteen years old. She came to my room one evening and had a little talk with me. Some of her words I thought worth preserving and quote them verbatim. They need no comment.

"Well, Whitehorse died as a heathen, he did not even want the Word of God read to him when he was dying. I am so glad my mother died as a Christian. She did not want to come to Jesus for a long time. I talked to her much. I used to read the Bible to her often, every day, then I would tell her all I knew about Jesus. I prayed for her for a long time. We (her brothers and sisters younger than she) used to have little prayer-meetings for her. On Sunday I always prayed more for her. She came to Jesus at last. Mr. Petter baptized her and then she was very happy. She died a Christian. She suffered so much, she had such pains in her arms and all over her body, but she died nice and quiet. We did not know that she was going to die. The evening before she died she shook hands with us when she bid us good night. She said we were tired and should go to sleep, she would go to sleep too. I guess she knew she was going to die. We prayed, she prayed and then I prayed, then we went to bed. When we woke up she was dead, she just went to sleep.

"Her brother died as a Christian too; he had consumption. He was a good boy, I saw him die. Oh how happy he was, he called us all and shook hands with us. He said he was going to that happy land where there is no more pain. He was so glad to go to Jesus. He told us to be good and live right so that we could come to Jesus too. He had a smile on his face when he died. He was so happy that he just smiled. He was so glad to die to be with Jesus. I have seen many people die. My mother always took me to see the Indians die. I hate to see a heathen die, they always die so ugly, they make such a noise and cry out 'kill me,' and all such things. I hate to see them die. How glad I am that my mother died a Christian."

S. K. Mosiman.

The Highlanders of America.

About two millions of people dwell in the mountain regions of Virginia, North Carolina, Kentucky and Tennessee.

They are largely of Scotch, Irish and English extraction, and they have drifted in from Virginia and North Carolina. There is no better blood for yeomen and Christians than what courses in their veins.

These American Highlanders have bnt few colored people among them. They have long been isolated from the intelligence and progress of the world, and many of them are illiterate. They have few schools and some whole counties are without a church house.

Their manner and habits of living are simple and primitive, but probably there is no more vice and crime among them than among the polished citizens of the capital of civilization, imperial Chicago.

They generally live in log houses of one room and subsist on corn bred, bacon and coffee. Most of their roads are bridle paths. These Highlanders are "diamonds in the rough." There is no place on this continent more neglected, and where men and money will go farther in good results. Instead of "going into all the world," we seem to have stopped in the cities and towns and fertile valleys, leaving His poor children in the regions beyond to perish.

They are eager for schools, churches and all helps to civilization and Christianity, and while with these the negro rises slowly, they rise with amazing rapidity.

A preacher may advertise a meeting, especially in the summer months, and people will come over the mountains for many miles around, and stay for days and nights.

Work is laid aside when they have the rare privilege of going to a "big meeting."

They most kindly "entertain strangers" with the best they have, and the cost of evangelizing the region is small. A true preacher is respected and his work is appreciated, but they have bnt little money to give. Workers should have a horse and saddle, and receive about fifty dollars per month.

We find no Gospel-hardened hearts there, bnt they are marvelously snsceptible of religious influences.

Some years ago Dr. E. O. Guerrant, a thoroughbred orthodox Kentnckian, perceiving the splendid possibilities of the mission field, left the successful pastorate of the First Presbyterian Church, of Louisville, six hundred strong, and took to these mountains.

He has given a good part of several years to this work, turning the thousands to Christ, and organizing more than thirty Presbyterian churches. Read the wonderful accounts of his work with his daughter, organ, tent and Bible, narrated in his book that characterizes the man, "The Soul-Winner."

Rev. Charles Farnsworth has carried the Gospel on horseback through these mountains of eastern Kentucky for five years with a wisdom, zeal and self denial rarely seen, and with the richest results. Few pastors of large city churches are leading so many to Christ as he, though the cost of the city work may be twenty times as great.

Something has been done in schools and churches, but more remains to be done.

Northern churches are helping a little, and the Synod of Kentucky is at work, but the Southern Church is comparatively feeble, and needs Northern aid. Our Niagara County, N. Y., Bible Society is sending generous donations of Bibles, which are most eagerly received and read. Men and money are greatly needed to maintain the ordinances where churches are planted and to push on to the regions beyond.

Here is a loud call for our "surplus of ministers," if they are willing to endure hardness like their Master, and win a crown.

Here is a loud call for consecrated funds to bring in an untold revenue of precious souls. No foreign field surpasses this.

A special concerted effort is now being made for these hopeful and neglected people, led by Dr. E.O. Guerrant, to send a large consecrated band, perhaps two by two, in the spring to these mountains, some to remain permanently.—*Faithful Witness.*

The man who trnsts men will make fewer mistakes than he who distrnsts them.—Cavour.

Church Brevities.

There are 140,000 preachers, 180,000 congregations and 25,000,000 church members in the UnitedStates.—The Baptist University in Chicago received $320,000 as an Easter gift.—The oldest church in the United States is St. Michaels church in Santa Fee, New Mexico, erected in 1550, which contains a bell which was cast in the year 1300.—Many of our contemporaries speak, with fearful apprehension for the future, of the influence the lodge system is exerting upon the Church of Christ.—The Methodist Episcopal Church (Sonth) has a membership of 1,478,431.—Of the 485 students at the University of Virginia, 271 are church members, 162 are members of the Young Men's Christian Association, and 35 are actively engaged in some form of religious work.—The majority of church members give nothing to missions, in money, prayer or thought.—The Brotherhood of Andrew and Philip is found in the Reformed, Presbyterian, Congregational, Methodist, Baptist, and United Brethern churches.—Yale University has a library of Foieign Missions containing between 5,000 and 6,000 volumes.—Nine Chinamen recently united with the Presbyterian church at University Place and Tenth Street, New York.—Rev. Sheldon Jackson has succeeded in getting 113 Christian young men of Lapland to accompany him to Alaska, to act as caretakers of reindeer and as missionaries among the Alaskan Indians.

The following prayer of Fenelon, Arch-bishop of Cambray, Dr. A. T. Pierson says, he regards as about as high an example of prayer as any he has found outside the Word of God: "O Lord, I know not what I should ask of Thee. Thon only knowest what I want, and Thou lovest me, if I am Thy friend, more than I can love myself. O Lord, give to me, Thy child, what is proper, whatsoever it be. I dare not ask either crosses or comforts. I only present myself before Thee. I open my heart to Thee. Behold my wants, of which I am ignorant, bnt do Thou behold and do according to Thy mercy. Smite or heal, depress or raise me up. I adore all Thy purposes without knowing them. I am silent. I offer myself in sacrifice. I abandon myself to Thee. I have no more any desire bnt to accomplish Thy will. Lord, teach me to pray. I beseech Thee, dwell Thou Thyself in me by Thy Holy Spirit. Amen."

Deaths.

GEORGE.—On April 23, 1898, in Quakertown, Pa., Charles Y. George, aged 72 yrs., 2 mos. and 15 days. Interment on April 28th at West Swamp. Services by Jonas Y. Schultz, Samuel Landis and A. M. Fretz.

BEWIGHOUSE.—On May 8, 1898, in Bedminster, Pa., Elizabeth L., widow of the late Abraham H. Bewighouse, aged 71 yrs., 9 mos. and 18 days. Interment on May 13th at Deep Rnn. Services by Jacob Rush, John Leatherman and A. M. Fretz. The latter preaching from 1 Pet. 1: 3-9.

SHELLY.—On May 9th, 1898, in Milford, Bucks county, Pa., after a brief illness with cerebral meningitis, Otto B. Snelly, son of Daniel S. and Susan Shelly, aged 15 yrs., and 5 mos. On May 14th his remains were laid in the grave at the West Swamp Mennonite church, of which the deceased was a promising young member. Funeral services were held by A. B. Shelly, assisted by A. S. Shelly. Funeral text, James 1, the last part of the 10th and the first part of the 11th verses. The deceased leaves a widowed mother, a sister and a brother to mourn his early departure.

EBERT.—On May 13, 1898, in Pittsburg, Pa., of heart failure, Charles F. Ebert, aged 38 yrs., 6 mos. and 13 days. Interment on the 16th at Deep Run Mennonite church. Services by Allen M. Fretz. Text: Heb. 13: 14.

Contributions.

For Heathen Missions received during April.

From two sisters in the Garden Township congregation, Kan., $30.00; the Leisy bequest $1000.00; Interest on bequest of I. A. Sommer, $35.00; friends of the cause per D. Goerz, $17.25; Prof. P. A. Classen, Winfield, Kan. $5.00; Zion S. S., Donnellson, Ia., $2.10; widow Barbara Kremer, Halstead, Kan., $10.00; First Mennonite church, Phila., Pa., $24.00; bequest of Maria Krehbiel, Summerfield, Ill., $20.00; Berne, Ind. congregation and individual members, $18.45; Y. P. Society, Christian, Kan., $2.41; Salem cong., Dalton, O., $10.41; cong. of South Germany, $23.00; First cong., Newton, Kan., $4.30; Alexanderwohl cong., Kan., $373.53; Hereford C. E. Society, Bally, Pa., for Philip Rabbit, $10.00; S. S. in the house of D. Peters, Perrydale, Ore., $3.90; Prof. B. F. Welty, Newton, Kan., $5.00; Cong. at Stevensville, Ont., $6.00; Y. P. Society, Berne, Ind., for Philip Rabbit, $10.00; Cong. at Whitewater, Kan., $20.40; Cong. at Christian, Kan., $14.15; S. S. at Loretta, S. D., $7.50; Mary Conrad, Noble, Ia., $2.00; Heinrich Boehr, Wisner, Neb., 50c.; Sancon cong., Pa., $18.11; Saucon S. S., $5.14; Y. P. society $1.06; Quakertown Y. P. Society, for Philip Rabbit, $1.00; East Swamp cong., Pa., $9.66; a friend of the $5.00 cause per A. B. Shelly, $5.00; U. S. Stauffer, Quakertown, Pa., $1.00; Anonymous, Newton, Kan., $5.00; H. Feldman, Donnellson, Ia., $1.25.

Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For General Conference Home Mission Work.

From D. Goerz, Newton. Kan., $4.00; Upper Milford cong., Pa., $4.25; Ira Schantz, Shimersville, Pa., $1.00; East Swamp cong., Pa., $11.60; West Swamp cong., Pa., $20.60; Margaret Borneman, Boyertown, $5.00; Bethel cong., Mo., $5.70.

Gratefully acknowledged,
Schwenksville, Pa. W. S. GOTTSHALL, Treas.

Contributions to Mennonite Home, Frederick, Pa.

East Swamp congregation, $15.25. Deep Run congregation, $35.14. Sonderton congregation, basket collection, $18.32; Mrs. A. Thompson, $5.00; Miss Mary King, $5.00; Interest, $10.00; Abraham H. Oberholtzer, $1.50; Henry G. Oberholtzer, $1.00. Mrs. Fisher, Pottstown, Pa., 1 quilt, 2 pillow cases. Benjamin Bertolet, book for record of inmates.

Gratefully acknowledged,
JOHN L. BAUER, Fin. Sec.

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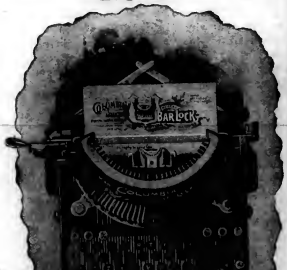

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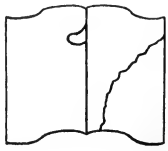

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIII. No. 10. Quakertown, Pa., July, 1898. Whole No. 154.

If I Should Die To-Night.

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress—
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind with loving thought,
Some kindly deed the icy hand had wrought.
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be laid aside.
And so I should be loved and mourned to-night.

If I should die to-night,
E'en hearts estranged would turn once more to me,
Recalling other days remorsefully.
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way;
For who would war with dumb, unconscious clay?
So I might rest forgiven of all to-night.

Oh, friends, I pray to-night,
Keep not your kisses for my dead, cold brow;
The way is lonely, let me feel them now!
Think gently of me, I am travel worn;
My faltering feet are pierced with many a thorn.
Forgive, oh, hearts estranged! forgive I plead!
" is mine I shall not need
which I know to-night.

THE HOLY SPIRIT.

Who He Is.—What He Does.—How To Obtain Him In Personal Experience.—How To Retain Him.

Address delivered by Rev. R. A. Torrey, (Superintendent of Bible Institute of Chicago, Ill.,) at the Northfield Conference.

We shall take up this subject a little differently from the way in which we have approached it on former occasions. We shall consider: The Holy Spirit: first, who He is; second, what He does; third, how to obtain Him in personal experience; fourth, how to retain Him in personal experience.

First of all, who He is. The Holy Spirit is a person. This is brought out all through the Bible, but I give but one verse as emphasizing that thought especially—John 16, 13: "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come." Notice the number of times that "He" is used in this verse. While the pronoun is not found so often in the Greek text, the first "He" is far more emphatic than in the English. The noun translated "Spirit" is neuter, and according to Greek usage the pronoun that refers to it should also be neuter. But the apostle who reports and translates Christ's words from the Aramaic into the Greek was so dominated by the conception of the Holy Spirit as a person, that he overlooked the usage of Greek, and used a masculine pronoun with the neuter noun, thus bringing out the personality of the Holy Spirit in the Greek far more emphatically than it is in the English.

But some may say: "Suppose that the Holy Spirit is a person: what is the use of emphasizing it; what difference does it make whether the Holy Spirit is an influence, or a power or a person?" It makes all the difference in the world whether our God is a "he" or an "it," a person or a thing. It is also of immeasurable, practical importance. If you think of the Holy Spirit merely as an influence or a power, you will think of something that you are to get hold of and use; if you think of the Holy Spirit as a person, you will think of One who is to get hold of you and use you. If you think of the Holy Spirit as an influence or power, you will be thinking of getting more of the Holy Spirit; if you think of the Holy Spirit as a person, you will think of the Holy Spirit getting more of you.

In the next place, the Holy Spirit is a divine person. This thought, too, permeates the entire Bible, especially the New Testament. One passage emphasizing it is Acts 5: 3, 4. Peter in rebuking Ananias, says, "Why hath Satan filled thine heart to lie to the Holy Ghost;" and "Thou hast not lied unto men, but unto God." Of course, then, the Holy Ghost is God. Oh, if we could only have that thought take possession of us to day, that this Holy Spirit, whom we are to know in personal experience, is a person; infinitely wise, infinitely mighty, infinitely loving. Paul brings out the thought of the love of the Spirit in the fifteenth chapter of Romans thirtieth verse, when he says, "I beseech you by the love of the Spirit." We hear a great deal about the love of the Father and the love of the Son, but how much time have you given to thinking of the love of the Spirit? O friends, we oftentimes think and speak of the Holy Spirit as if there was a certain coyness and shyness about Him; as if He was constantly trying to elude us, and we must put forth some stupendous effort to get hold of and retain Him. What a difference it would make if we could only get the Bible conception of the Spirit as a being of infinite love, who, however much we are eager to be filled with Him, is infinitely more eager to fill our hearts and our lives and our service with His presence and with His power. So much as to who the Holy Spirit is.

Christ Revealed.

The Holy Spirit reveals Jesus Christ. This is seen in John 26, 14: "He shall glorify me; for he shall receive of mine, and shall show it unto you." It is the work of the Holy Spirit to reveal Christ, to glorify Him. You will never really know Christ until the Holy Spirit reveals Him to you. Of course the Bible reveals Christ, and if a man studies his Bible he may get a correct intellectual conception of Him, but he will not have a real personal knowledge of Christ. Since I was ten years of age I cannot remember having passed a single day without reading this Book—excepting two weeks when I was too sick—but I did not know Christ. A good deal of that time I was leading a life very far from Christian. Some of that time I was an utter skeptic and agnostic. If you had asked me what the Bible taught about Christ, I could have told you. I taught a Sunday school class part of the time, but oh, what a change it was when the glorious truth got hold of me, that there is a living person to day who takes what is stated here in the Word of God, and makes it a living thing to us, so that we have not only an intellectually correct conception of Christ, but have a personal knowledge of Him as well. I have known Christ since then; I knew about Christ before. Many people are afraid of emphasizing the doctrine of the Holy Spirit, lest Christ in some way be put in the background. Friends, it is the work of the Holy Spirit to reveal Christ. Christ will never occupy so prominent a position in thought and speech as when you come to know the communion of the Holy Ghost, and the Holy Ghost gives you a personal acquaintance with Jesus Christ.

Endowed with Power.

The second work of the Holy Spirit, and the one we shall emphasize this morning, you will find in Acts 1, 8: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." It is the work of the Holy Spirit to endue with power for service. This same thing in the fifth verse of the chapter is spoken of as the baptism with the Spirit, and in the fourth verse of the succeeding chapter, as being filled with the Spirit. We are not going to discuss terms. Different phases of thought in connection with this subject are brought out by different expressions. But the essential thought is this: the Holy Spirit endues the Christian with power to witness and work effectively for Christ. Gentlemen, you have heard the Bible taught by gifted men; you have learned about the most effective forms of Christian work; you expect to use your knowledge in work for Christ; but I wish to say, on the strength of God's word, that all you have learned, and all the methods that you have studied, and all the resolutions that you have formed, will all come to practically nothing, unless you are definitely endued by the Holy Spirit with power from on high. "Ye shall receive power." Is not that what we want? We go to our friends and we expect to lead those men to Christ. We think we know just the Scripture to use, and we use it and expect result,—and there isn't any. I came out of college a Christian, but whenever I think of my college life I think, oh, if I had only known Christ and the power of the Holy Spirit, how many of my classmates might have been saved! Gentlemen, we must have power, and thank God we can have power.

This enduement with power is a very definite thing; something distinct from the regenerating work of the Holy Spirit—for this promise was made to men already regenerated—a special work of the Holy Spirit calculated to fit us for the work of bringing others to Christ, and of witnessing for our Master along every line. A man may not know when he was endued with power from on high. I do not know when I was regenerated, though I know I have been. So a man may not know when he was endued with power from on high; but

whether you know when or not, you may know the fact; and unless you know definitely that you have been so endued. I would not stop until I did know it.

SEVEN IMPORTANT STEPS.

How then shall we obtain the power of the Holy Spirit? The first step is shown in Galatians 3: 2. "This only would I learn of you," says Paul: "received ye the Spirit by the works of the law, or the hearing of faith?" The first step then is faith in the word and work of Jesus Christ. It is resting absolutely on the testimony of God about Christ, and resting entirely in the finished work of Christ for pardon and acceptance before God. Paul went down to Galatia and preached to the people there that Christ had borne their sins in His own body on the Cross. They believed this testimony, and rested upon this finished work of Christ, and said, "Our sins are forgiven, because we believe in Christ." Then God, then and there set His seal to Paul's preaching, and set His seal to their faith, by sending the Holy Spirit in definite, personal experience. After a while some Jews came down from Jerusalem, and said to these people: "You are not saved at all. It is not necessary merely that you believe in Christ: but you must also keep the Mosaic law, and be circumcised." Some were troubled and were circumcised, and wondered if they were really pardoned and saved, or not. Word came to Paul, and he wrote back and said: "I would like to ask you a question. You have received the Holy Ghost. I should like to know how ye received Him; was it by being circumcised? Was it by observing the various ceremonies of the Mosaic law? Or was it when you simply believed God's testimony about Jesus Christ, and trusted God to pardon you on the ground of Christ's death?" Every one of them said at once, 'We received Him simply by the hearing of faith. We believed the testimony and God set His seal to it by giving us the Holy Ghost." The first step in receiving the Holy Ghost is then, that you rest absolutely for your acceptance before God, not on something that you do, but on something that Christ has done. But if I should ask some of you if you are saved you would say, "Yes." "Are your sins forgiven?" "Yes." "Are you justified?" "Yes." "Are you accepted before God? What makes you think so? What are you resting on?" You would say: "The fact is, I am trying follow in the footsteps of Christ. I am trying to live just as near like Christ as I can; I have adopted the morning watch, and am reading my Bible every day; I have united with the church, I have been baptized, and partake of the Lord's Supper." You go through a whole list of things that you do, and you say, "That is what I am resting upon for my acceptance with God." Well, you are on the wrong line. I put the same questions to others and they would answer: "I am resting upon the fact that Christ redeemed me from the curse of the law by being made a curse for me. I believe that God pardons my sins, and justifies me, not on the ground of anything I have done or am going to do, but on the ground of what Jesus Christ has done." Gentlemen, what are you resting upon? Trust in the finished work of Christ is the first step towards obtaining the baptism with the Holy Spirit.

The second step is, the putting away of all sin. Acts 2: 38, R. V.: "Repent ye, and be baptized, every one of you in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." Of course, repentance in this verse has primarily to do with the change of mind about Christ, but it has also reference to repentance concerning sin, and a change of mind about sin. The man who is to obtain the enduement of power must put away all sin out of his life. Here is the difficulty in thousands of cases. Men who have heard about the enduement of power; men who believe that there is such an experience; men who long for it; men who pray for it; men who go to convention after convention to obtain it, nevertheless do not obtain it. What is the difficulty? In a very large proportion of cases the difficulty is just this—SIN—sin. Be honest with yourself. Oh, the deceitfulness of our hearts! The marvelous capacity of men to hold on to things which they know to be utterly wrong before God, and yet wonder why God does not bless them. Gentlemen, some of you have got to do more than pray if you are going to be endued with power. You have got to meet God face to face, and let God send the light of His spirit into your innermost life, and reveal certain things that you do not think of, or try not to think of, that are hideous in God's sight. You may try to call them little sins, but those things have got to be settled before your praying will do any good.

The first step is this, absolute surrender to God. Acts 5, 32: "We are witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey Him." That word "obey" is a little word, but it is one of the biggest words in the language. It means absolute surrender; it means coming to God and saying: "Heavenly Father, here I am. I surrender myself absolutely, unreservedly, and forever to Thee. Now send me where Thou wilt. Do with me what Thou wilt. Use me as Thou wilt. Thy will be done absolutely with me and in me." Some of you are afraid to do that. Gentlemen, who is God? Is He not infinite wisdom? Is He not also infinite love? Is He not our Father? Is not His love not only greater than any human fathers, but more tender than that of any human mother? Afraid of God? I have never known the man or woman yet to whom I would be willing to surrender my will absolutely and entirely. But there is one Being in the universe whom I thank God I have learned to trust absolutely, and that is God. It is absolutely certain you never will receive the enduement of power until you take that step. I believe that some of you will do it. It may cost you the hardest struggle you ever passed through; but before you rest you will go and look up into the face of God and say, "O God, I surrender." That will be the wisest, most blessed, most fruitful decision you ever made in your life.

The fourth step, the belief that the baptism with the Holy Spirit is for you. In the nineteenth chapter of the Acts we read that Paul came down to Ephesus and found a little group of disciples, to whom he put the question, "Did ye receive the Holy Ghost when ye believed?" They looked up at him with astonishment, and said, "Why, we did not know whether the Holy Ghost was given." They didn't say what our Authorized Version makes them say, "We have not so much as heard whether there be any Holy Ghost." They left that to the nineteenth century Christians. They knew that there was a Holy Spirit; they knew of the definite promise of the baptism with the Spirit; but they did not know that the promise had been fulfilled. Paul says, "Yes, the Holy Spirit is *real* and the promise is for you." And then they received Him in a very few moments. Gentlemen, the difficulty with some of us is that we do not believe confidently that there is such a thing as I am speaking about; or if we believe it, we say, "Oh, that is for Spurgeon, and Wesley, and Whitfield, and a few other choice men." I will give you one verse to prove that it is for every person who is willing to take it as God's gift. Acts 2, 39, R. V.: "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Now the promise of this verse, the context proves, is not the promise of our salvation, but the promise of the gift of the Holy Ghost. Peter said to those right before him, "It is for you," Then he looked over their heads to their immediate descendants, "And to your children." Then he looked down the ages and added, "And to all them that are afar off, even as many as the Lord our God shall call." That takes us all in. The baptism of the Holy Ghost is for every saved man, and if any man isn't saved, he may be in a very few minutes. So then it is for every one of us.

There is not a man or woman here who cannot be baptized with the Holy Ghost before the sun goes down to-day. If we believe that, and if we claim it to-day, what will it mean for the colleges of America? what will it mean for the colleges of the world? what will it mean for the kingdom of God? what will it mean for eternity? Believe it, then, brethren.

The fifth step is simply a desire for the blessing. Turn to John 7: 37–39, R. V.: "On the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believed on Him were to receive." "If any man thirst." Simply desire, strong desire. A good many do not desire it. They may think they do, but when they think of what may be wrapped up in being baptized with the Holy Spirit, they really do not want it. Well, brethren, I am sorry for you. I hope you may come to desire it, and that the day will come when through the barrenness and unsatisfactoriness of your life, you will be so greatly dissatisfied that you will say: "Well, my life is a failure; I have spent all these years, plodding along in my own poor, human power, when I might have been used by the Spirit of God to do God's work. I must have the power of the Holy Spirit."

The sixth step is prayer; definite prayer for a definite blessing. Luke 10, 13: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" I know the subtle and specious arguments that men have brought forward to show that it is not right to pray for the Holy Spirit, but against all these I place the statement of Jesus Christ, "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" But not only do we have these words of Christ, but we have the experience of I know not how many men. I shall never forget one night in the church in Chicago, when as we waited upon God, about two o'clock in the morning, ministers from different parts of Chicago knelt down and cried to God for the baptism with the Holy Spirit. God in His great mercy heard their prayer, and a great silence fell upon the place. No man could speak, because God was speaking to us, individually. Whatever people may argue, I know this: that when men meet God face to face, alone, with a definite cry for a definite blessing, having met the conditions, and believing the testimony of God's word about it, "while they pray, the Holy Ghost comes upon them."

The seventh and last step is simple faith. Mark 11, 24, R. V.: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." Brethren, many a man takes all the six previous steps, but fails to take that of simple faith. Faith is not only expectation there is a faith that counts the thing that it asks for as having been given. God awakens a desire within me for something He has promised. I get down on my knees, and I lay the promise before God, and say: "Heavenly Father, Thou hast promised definitely the gift of Holy Ghost. I have asked for it. I know that the prayer is according to Thy will and that Thou hast heard it. If I know that Thou hearest that I have the know that this baptism is mine." I reckon on God's keeping His word. "Will there be any sensation?" I do not know. Sometimes there is and sometimes there is not. "But is there not going to be some manifestation?" Undoubtedly. But two things about the manifestation: first, when? second, what?

THE SPIRIT'S MANIFESTATION.

When will the manifestation be? After ye believe. God demands that we shall believe His simple word, and when you believe and count the promised gift yours, then the manifestation comes.

What will the manifestation be? Some of you may have read the life of John Wesley, or of Jonathan Edwards, or Charles G. Finney, and you have read how as these men were praying it has seemed as though great electrical waves were sweeping over soul and body, so that they had to pray God to withhold His hand, lest the ecstasy of that moment should kill them on the spot. Now, gentlemen, the testimony of such men is to be believed; but do you know of any passage in that Book that says we are to expect any such experience? I have gone through that Book from cover to cover, and I cannot find a single passage that even describes any such experiences? I am strongly inclined to believe that Paul and Peter had some experiences of that kind, but if they did the Holy Spirit kept them from recording it. The experince recorded in the Word is every time new power in service. Sometimes it was the gift of tongues. With the apostle Paul it simply states that "straightway in the synagogues he proclaimed Jesus that he is the son of God, and he increased the more in strength, and contounded the Jews, proving that this is the Christ." (Acts 9: 17, 20, 22.) Brethren, these exalted moments of ecstasy are good, but what you and I need is not ecstasy but power. Men are doing all around us, they are hurrying on without God and without hope to a Christless eternity, and you and I are saved, and we are called of God to save others. What we need is power, and we may have it.

Now just a few words as to how to retain the Holy Spirit in personal experience. I do not want to imply that the Spirit of God ever leaves a man. He never does. When a man is born again the Spirit of God comes in to dwell in him, whether he is conscious of it or not. You can grieve the Holy Spirit, but you cannot drive Him away. But there is such a thing as not enjoying His power, either in your life or in your service. This it brought out very clearly in Paul's second letter to Timothy, first chapter, sixth verse: "Stir up"—literally, "stir into a flame,"—"the gift that is in thee, by the laying on of my hands." There was a day in Timothy's experience, when, through Paul's ministry, Timothy had received the baptism with the Holy Ghost. But as time went on the fire burned low, and Paul says, "Stir it up." If you receive the baptism with the Holy Spirit the time will probably come when you will feel almost as cold as you ever did; and you will say, "Well, I wonder if I really was baptized with the Spirit?" My brother, do not doubt it; the fire has gone down, but it has not gone out. What you need is simply to stir into a flame the gift of God that is in thee.

How shall we retain the power of the Holy Ghost in personal experience? First, by repeated fillings with the Holy Spirit. In Acts 2: 4, "they were all filled with the Holy Ghost," and Peter was one of the company. In Acts 4: 8, "Peter was filled with the Holy Ghost." In Acts 4: 31, "And when they had prayed they were all filled with the Holy Ghost," and Peter was one of the company again. Three times was Peter filled. God forbid that any of you should go away and think that two months from now you can work in the power of that filling that you receive to-day. A new filling for each new emergency of Christian service.

Second prayer. "When they had prayed, they were filled with the Holy Ghost." If you are going to work for Christ with abiding power, you must lead a life of prayer.

Third, the study of the Word. There are two passages in the Bible that ought to be read together. Ephesians 5: 18, 19, R. V.: "Be ye filled with the Spirit; speaking one to another in psalms, and hymns and spiritual songs, singing and making melody with your heart to the Lord," and Colossians 3, 16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Do you notice what in one place is definitely said to be the result of having the Word of Christ dwelling richly in you? What is the inevitable inference? That a man cannot hope to be filled with the Holy Ghost and stay filled, unless he is full of the Word. If you are to retain the power of the Holy Spirit in personal experience, you have to study the Book. You can pray all you please, but if you neglect your Bible, you will run empty. That is all there is to it.

Now the fourth and last point in retaining the Holy Spirit—work. In II Timothy 4: 1, 2, Paul says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing is His kingdom, preach the word;"—do the work of an evangelist—"be instant in season, out of reason; reprove, rebuke, exhort with all longsuffering and doctrine."

In Acts 1: 8, we read: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses." You get power, and then if you do not witness you will lose it. You get the fire, and if you do not work the fire will not go out, thank God; but it will burn dim.

Health Value of a Beard.

Many well-meaning people, among them good Mennonites, consider the wearing of a beard an evidence of a proud heart; others take the opposite view, and assert that a clean-shaved face shows pride in the heart. While we do not wish to discuss the matter on either side, we commend to our our readers the remarks of a worthy con-temporary on the good qualities of the human beard:

Many people," says *Pearson's Weekly*, "are not aware of the benefit, from a health point, derived from wearing beards. They are better respirators than science could ever make. The hair of the mustache not only absorbs the moisture and miasmal fogs, but it strains the air from the dust and soot of our great smoky cities. It acts in the most scientific manner by taking heat from the warm breath as it leaves the chest and supplying it to the cold air taken in. It is respirat or and comforter as well, so that with a good thick, bushy beard, a man might face a blizzard with impunity. Moffat and Livingstone, the African explorers, and many other travelers, say that at night no wisp could equal the beard."

Men working over grindstones find their beard the best protector to keep the deadly dust from their lungs, and persons afflicted with bronchial disease find relief when they cease to shave. The beard on the upper lip protects the thousands of nerves that reach from there up to the lower eye-lid and cause such smarting when the razor pulls; and persons whose eye-sight had been well nigh ruined by shaving, have recovered when they let their beards grow as the Lord intended them to.

The Almighty made no mistake when he put a beard on a man's face, and told him to let it grow there. Woman with her greater vitality and larger blood-making apparatus does not need it, but man does require this protection; and the thousands who die of consumption, catarrh, and bronchial disease, illustrate the curse which follows the unnatural, unhealthful, and unscriptural use of the razor. Lev. 19: 27; 21: 5.

Cheerful in Suffering Affliction.

The Christian poet, John Milton, referring to his condition of blindness once said:

"I do not regard my lot either with weariness or compulsion; I continue in the same sentiment fixed and immovable. I do not think my God is pleased with me; neither is he displeased; on the contrary, I experience and thankfully acknowledge his paternal clemency and benignity towards me in everything that is of the greater moment, especially in this, that He is himself consoling and encouraging my spirit. I acquiesce without a murmur in his sacred dispensations. It is through his grace that I find my friends, even more than before, kind and affectionate towards me; nor is it an occasion of anguish to me, though you count it miserable that I am fallen in vulgar estimation with the class of the blind, the unfortunate, the wretched, and the helpless, since my hope is that I am thus brought nearer to the mercy and protection of the universal Father. There is a path, as the apostle teaches me, through weakness to the most consummate strength; so that in my debility the better and immortal vigor of my human nature may be more effectually displayed, so that amidst my darkness the light of the Divine countenance may shine forth more bright; then shall I be at once helpless and yet of giant strength, blind, yet of vision more penetrating, thus may I be in this helplessness carried on to fulness of joy, and in this darkness be surrounded with the light of eternal day."

Living at Our Best.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which will never come. But, since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your ministry, to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake, to find the one noble trait in people that try to molest you, to put the kindest construction on unkind acts and words, to love with the love of God even the unthankful and evil, to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep, and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

No grander achievement may men enjoy than to be able to say, as did the Master, "I have finished the work Thou gavest me to do."—*Ram's Horn.*

A capital article in The Church at Home and Abroad tells of an experience that the writer had who asked advice of his doctor regarding drinking from a mineral spring. The advice was that it was the quantity of the pure water drunk that was of benefit rather than its medical properties that did good. Applying this illustration to spiritual teaching the article concludes: "Only a few Christians have been able to go to Keswick or to Northfield in the past summer, but there is no place where the Bible is, where we may not drink the same living water that gushes from those springs. The doctor was right. It is not water from any special well or spring that we need. We simply need to drink more water. 'Drink waters out of thine own cistern' by diligent, daily study of the Bible at home, and 'running waters out of thine own well,' in constant attendance upon the services of the sanctuary and the preaching of God's word by thine own pastor, giving him the same eager and wide-awake attention as you gave to Mr. Moody or to any preacher from England or Scotland whom you found at Northfield last summer. If you are of the few who can go to Northfield or Keswick, thank God for the privilege, and improve it. Go to Saratoga once in a few summers if you can, and get what invigoration you can from its waters. But take intelligent care of your water supply at home; have it as pure as a clean well or cistern or the best filter can give you, and then follow my doctor's advice—drink more water.

Tibet—On Forbidden Ground.

Dr. Martha A. Sheidon, the adventurous deaconess who, from her vantage ground of Bhot in the northern extremity of India, is pressing the war into the forbidden ground of Tibet, sends a circular letter to her friends giving a vivid picture of her life in that far country, and her second daring invasion of Tibetan territory through the Tinkar pass, over the backbone of the Himalayas. We quote a paragraph describing the one night they were allowed to spend within the boundaries of Tibet.

We descended rapidly into Tibet. Here new scenery greets one—a broad expanse of treeless country of golden reds and browns. After going in about five miles, to a comfortable halting-place, I decided to camp, as all the loads were behind, and many of the party exhausted. Two Tibetans met us and asked our errand. Every Tibetan is on guard against strangers and bound to report them. We told them who we were and that we had come over in the name of the Lord on a peaceful errand. We knew we would not be allowed to remain long; but we wished to return by the easier Lipu Pass which we crossed last year. But it was not long before our camp was swarming with Tibetans, with the mandate that we must go no further. "What does it mean," they said, "that from every path and road strangers are invading our country?"

The girls, Miss Browne and I, spent a peaceful night in our tent; but not so our servants outside under the shelter of a great rock, for the Tibetans crowded under their covers with them, saying: "This is our country, you know!" They told our servants that if we did not leave the next day they would stone us. We did not wish to put them to so much trouble! And so after talking with them through an interpreter of salvation by Christ, we broke camp and retraced our steps over the snowy heights, not at all discouraged, but full of faith that this closed country would, in our day, yet be opened to the Gospel Message.

Many lessons can be learned from men of God who lived in past ages. It is still sadly true in our days that many of those who profess to be the Lrod's servants are not now engaged in His service: "It is told of Thomas a Kempis that once during his student days his teacher asked the class, 'What passage of Scripture conveys the sweetest description of heaven?' One answered, 'There shall be no more sorrow there.' Another, 'There shall be no more death.' Another, 'They shall see His face.' But Thomas, who was the youngest of all, said, 'And His servants shall serve Him.'"

From this life as from dungeon bars, we look to the skies and are refreshed with sweet visions of the home that shall be ours when we are free.

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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QUAKERTOWN, PA., JULY 1898.

The warrior Psalmist wrote,—"Pray for the peace of Jerusalem; they shall prosper that love thee." We have here an expression of the highest type of patriotism. David loved his country and the city in which the Lord had established his kingdom. He pronounces the blessing of Heaven on those who with him cherish a love for their city, and coupled with this, he indicates how they may best put that love into active expression. If you love Jerusalem, pray for her peace. Pray that within her walls and throughout her dominions there may prevail that inestimable blessing, the prospect of which under the reign of the Prince of Peace would inspire the heavenly strains of the angelic song of praise at His birth. If patriotism and the love of peace were not incompatible in David's time, how is it now? Surely now as then he loves his country best who prays and labors for its highest good. War has nothing to show but dreadful destruction of property and life, and horrible desolation. If undertaken and carried on for aggrandizement or in the spirit of revenge it has not a straw of justification or excuse. Such a war is evil and only evil, and its advocates, however much they may profess patriotism, are utterly devoid of that noble sentiment. War undertaken in defence of a righteous cause has at least this much in its favor, however mistaken its advocates may be in the choice of means to the end. War is always to be deprecated even in the most justifiable case, and it is always the part of true patriotism to "pray for the peace of Jerusalem." In these days let all Christian patriotic citizens never cease to pray that soon the horrors of war may be stayed and that peace again may spread her wings over this fair land of ours as well as over the isles long vexed under cruel Spanish dominion. Let us not allow our admiration of deeds of heroism to lessen our abhorrence of cruel warfare or weaken our love of peace; but let us pray the more earnestly that "the God of peace" may more and more have his perfect work among our people and the nations of the world.

The Mennonite Position on War Service Defined.

The special meeting of the Western District Conference mentioned in our last number, was held as announced in Newton, Kan., on May 17, 1898, the purpose being to consider the question of the proper attitude to be maintained by our people in reference to the war and the possible demands upon us as citizens. The sense of the conference on this important question is embodied in the following report, adopted at the meeting:

The proceedings of today's special conference have contributed materially to strengthen us in our sentiment and profession opposed to the taking up of arms. In view, however, of false representations and unjust criticisms made by outside parties, we feel constrained to declare our position, that while we can not with a good conscience take part in warfare by the use of arms, nevertheless in every other way to us allowable, we are minded to seek and to further our country's good, and may therefore not be looked upon as people hurtful to our common welfare.

As peace-loving Christians, we advocate international arbitration for the settlement of all differences between peoples and nations, and we long for the time when our government shall enter into such arbitration treaties with other nations as shall be calculated to avoid war and bloodshed. It is therefore with satisfaction that we note the personal efforts of President McKinley to avoid as long as possible the conflict with Spain. But now that, notwithstanding such efforts on the part of our government, war has broken out, we do not wish to withdraw ourselves from service for the good of our country which we as non-belligerent Christians can render without doing violence to our conscientious convictions.

We appreciete the privileges granted to us by our national and state laws in allowing us to live according to our convictions in these matters, and we desire that by none of our people these privileges may be abused.

This conference would not discourage any one who feels thereto called, from entering voluntarily under the Red Cross into hospital and sanitary relief service during times of war; for while our conscience forbids the striking of wounds with weapons of war, we consider it true Christian service to help heal the wounds and alleviate suffering.

An Opportunity for Charity.

Brother S. K. Mosiman, superintendent of our Mission School at Cantonment, Okla. Ter., writes: "We have in school at present five half-breed children, belonging to a white man, by the name of Todd. Their mother died recently and their home is broken up. The father does not know what to do with his children. He does not want them to be under camp influences. The oldest of the children is a boy 15 years old, the next a girl 13, a boy 11, a girl 5, and another 3 years old. The children are bright and intelligent, and one could scarcely tell that there is Indian blood in them. I thought it would be well if the children could be put into Christian homes. I have spoken to the father and he seems to think the same. I thought perhaps it might be made known through the MENNONITE and if any one would care to adopt one or more of these childred they could correspond with me in regard to the matter. The father, of course, has the right to say whether they shall go or not. He is desirous that they should have a good training and he does not think it possible to get it for them here among the Indians. If any of our people would care to do mission work in this way I would be pleased to hear from them. The three oldest children have been in school for some time and speak English well. Mary was at Krehbiel's in Kansas and speaks German also. The two oldest, Mary and Thomas, could earn wages if they had a place where pains would be taken to teach them."

Here an opportunity for practical charity is offered. By adopting these children and bringing them under Christian influences and thus training them for lives of Christian usefulness some of our families, who are in such circumstances that they can do so, would do a kind and noble act, which would not remain unrewarded by Him who has said, "Inasmuch as you have done it unto one of these the least of mine, you have done it unto me."

A. B. SHELLY.

For God's Little Ones.

The fifth annual report of the Mennonite Orphans' and Children's Aid Society of Halstead, Kansas, shows that the society has under its care thirty-seven children. Twenty-one of these are placed in good families where they are raised under Christian influences. These are reported to be all well and contented in the adopted homes. Sixteen children, seven boys and nine girls, are in the orphange on the farm of Chr. Krehbiel. Here they enjoy the educational advantages of the city schools of Halstead during the winter, and of a German school in the Home during several months in summer, besides being taught to work, the latter being properly regarded an important feature in the training of children.

There are contracts with responsible people for the placing of five other children, and the society has applications from a number of good Christian families who desire to provide homes for homeless children. The "Illinois Children's Home Society," and the "American Home Finding Association" have been asked for children and the report says: "We hope the Lord may so direct the hearts of these people that they will soon send us at least ten children that we may provide homes for them with these families who have applied. With one of the above association we have now an understanding that they send us the children free, giving them entirely into our charge so that we can keep them in our orphanage or put them into private homes as we may have opportunity. Therefore trusting in the Lord, let us continue in the good work with prayer and in ministration as the Lord grants us the means and the opportunity."

NOTES FROM OUR FIELD

The anniversary of the opening of the Home will be held this year on Thursday, September 1st. A committee has been elected to make all the necessary arrangements. A pleasant occasion is anticipated.

§

Mr. George Moll, living near Trumbauersville, Pa., a member of the Lutheran church, has been admitted to the Home at Frederick. There will likely be a few others shortly to take up their abode in that restful retreat for aged and infirm.

§

Bro. N. C. Hirschy, pastor of the congregation at Wadsworth, Ohio, has completed his course of study at Oberlin College and Seminary. He has moved with his family to Wadsworth and is now devoting his whole time to the work of the ministry.

§

Missionary R. Petter is visiting the churches of the Western and Northern conference, addressing meetings in the interest of work to which he and others are devoting their lives. The meeting are well attended and the time thus spent is manifestly bearning good results.

§

The congregations at Wadsworth and Bluffton, Ohio, also report a visit recently by Rev. J. P. Stoddard, representative of the National Christian Association. At both places his convincing addresses showing the incompatibility of secret societies with the religion of Jesus Christ, were well received.

§

The time for the Sunday-school convention of the Eastern District has been fixed upon, viz., Wednesday and Thursday, August 24th and 25th. The program will be announced in the next number of the MENNONITE. Meanwhile let all interested in Sunday-school work make their arrangements if possible keeping those days clear for attendance at the convention. The Hereford church, Bally, Pa., is the place, and the initial steps have been taken to provide for the entertainment of as many as will come.

A Visit to Chicago.

Bro. A. M. Fretz, pastor of the Deep Run and Souderton congregations, accompanied by his wife, who is his devoted helpmate in his spiritual work, as otherwise, has recently spent some time in the great metropolis of the Lake Region, visiting relatives and at the same time taking in places and institutions of interest to them. In a letter to the editor, Bro Fretz speaks of their stay at Zion Home, the institution of John Alex. Dowie, D. D. "The Home," he says, "is conducted in the spirit of love and friendship. There are all classes of infirm people here, representing about every state in the Union and the isles of the sea. Last Sunday and part of this week there were seven here from Australia, Dr. Dowie's former home. His work is making inroads into the ranks of the formally religious as well as the irreligious classes of Chicago and the surrounding communities."

A visit was made to the Industrial School of the Mennonite Home Mission, and at the invitation of Bro. A. I. Yoder who, with Sisters Mary Denlinger, Malinda Ebersole, and Lina Zook, is in charge of the school, Bro. Fretz preached at the mission on Sunday evening, June 12th. The school which meets on Saturday afternoons has enrolled some over a hundred children, who receive instruction and practical direction in sewing and join in religious services.

Another institution mentioned is "The City, Home, and Foreign Mission Training School, under the supervision of Josiah S. Meyer, formerly of Pennsylvania, and his beloved helpmate, Lucy Rider Meyer, who if not personally known, is known by reputation through her work and writings."

Bro. Fretz further says: I attended two meetings in the W. C. T. U. Temple, and heard V. D. David the Tamil Evangelist speak. He has been laboring here for about three months. I hope he may be a power for good in this wicked city. As Dr. Dowie says of himself, that God sent him all the way from Australia to Chicago, not for the good time he is to have here or because of the beauty of the city, but because there is more of the Devil here to the square foot than in any other place in the world.

The Pacific Coast Conference.

The third annual meeting of the conference of Mennonite churches in the Pacific states was held in the church near Dallas, Oregon, on May 30th and 31st. It was preceded by a mission festival held on Sunday morning and a children's meeting in the afternoon. The missionary meeting was addressed by the brethren J. B. Baer and P. R. Aeschliman. In the afternoon six short addresses were made, by C. Schrag on "Good and bad habits," P. Steffen on "Obedience toward man and God," Isaac Dyck on "The Blessing of Godliness," Jacob Hege and Jacob Schrag on "What can the children do?" and J. B. Baer on "Perseverance." Good singing was a feature of the day's services.

In the conference the congregations were represented on the basis of one vote for every ten members, as follows: Dallas Ore., four votes; Enger, Ore., 5 votes; Irving, Ore., seven votes; Estrella, Cal., six votes; Colfax, Wash., four votes.

Bro. Jacob Hege was chosen chairman and P. R. Aeschliman, secretary. Bro. Baer brought from brethren in the east fraternal greetings to this conference, which were received and responded to with feeling. Reports were made by the itinerant minister of the conference, P. R. Aeschliman, and by the Treasurer, D. Peters. It was decided that the work of the visiting minister be continued. In the afternoon papers were read and discussed on the following subjects: "The Object and Mission of our conference," by J. Hege; "What hindrances stand in the way of a growth of our congregations and our denominational work?" by J. Penner; "Traces of blessing from the conference work of our denomination, by C. Schowalter; "Through what means and in what ways can the hindrances standing in the way of our efforts be overcome?" by H. P. Krehbiel; "What can the minister do to enlist and encourage the co operation of the congregation in the Lord's work," by M. S. Moyer.

On Tuesday afternoon the conference took up the Sunday school work and a number of timely subjects were discussed. In these discussions the Superintendent, the Library, the Teacher, and the pupil came in for their share of consideration. The blessing of the Sunday school for the teacher and pupil, for the family and congregation, were also considered.

It was decided that a conference and Sunday-school convenrion be held again next year, and the invitation of the congregation at Enger, Ore., was accepted.

Young People's Convention.

The third annual convention of the Young People's Societies of the Eastern District Conference convened in the Firt Mennonite Church, Philadelphia, on Wednesday, June 15th, at 2:00 p. m., President S. M. Musselman presiding. The regular exercises were preceded by a song service, led by Prof. J. Lincoln Hall, who had charge of the music throughout the convention. The devotional exercises were in charge of Bro. Harvey Shelly, who read Romans 12, and led in prayer. Rev. N. B. Grubb in a brief but pointed address warmly welcomed the convention, and the president responded in a few well-chosen words, suggesting *consecration* as the keynote of the convention.

The first topic discussed was, "The older members of the society, what should be their work?" In the absence of Bro. A. S. Rickert, a paper prepared by him was read by Rev. A. S. Shelly. The principal point of Bro. Rickert's paper was that when members can no longer serve as active members, they may be transferred to the honorary roll, but this does not exonerate them from regular attendance upon the society prayer meetings. Bro. C. H. Moyer opened the discussion advancing the following points: The real work of labor shall devolve upon the younger members. Older members should not serve on committees or hold office. They should show sympathy, encourage, and give advice if necessary. A general discussion of the subject followed.

The open parliament on "Reform Work" was conducted by Rev. W. S. Gottshall. The subject was treated under two heads, viz: temperance and literature reform. From the many good thoughts presented, we note the following: The temperance committee can arrange temperance programs. Circulating temperance literature may be productive of much good. Abolishing the social custom of drinking is a good move. Let good citizenship committees try to influence politics. Papers circulated among soldiers and sailors accomplish much good. We should read good literature ourselves and then advise others to do the same. Good society libraries are essential. Distributing good reading matter in barber shops is doing a good work. The topic, "Definite Lines of Work for Juniors," was opened in an excellent talk by Miss Annie McQuarrie. She dwelt on three points that must be followed in all societies. They are, testifying for the Master, prayer-meeting committee work, and look-out committee work. After the answering of a number of questions bearing on temperance and junior work, the afternoon session was adjourned.

The evening session was opened with another song service led by Prof. Hall. Devotional exercises were conducted by Bro. J. B. Bechtel, who read Psalm 103 and led in prayer. At this point a committee on nominations consisting of Rev. A. S. Shelly, I. K. Freed, and Miss Anhie C. Funk, was appointed by the President.

The first topic of the session was, "The Daily Use of God's Word," treated in two parts; the first part, "Some things to be observed, and second, "Some things to be avoided." Both parts were opened in an exhaustive paper, by Bro. Harvey Gottshall. [This paper will appear in full in a future number of the Mennonite.]

The second topic, "How can We make our Society Music best serve as an Aid to Worship," was opened by Rev. A. S. Shelly, who emphasized the following points: The principal part is the words. The music is an aid and should be adapted to the words. A good thing is to have some one suggest a hymn, and call attention to the meaning and beauty of the words. Spontaneous singing is the most excellent. Prof. Hall by request followed with some suggestions. After a few further remarks, the convention was favored with a solo by Prof. Hall. Following this a most interesting and spirited address on "Soldiers of Jesus Christ" was delivered by Forrest E. Dager, D. D. [A synopsis of this address will be found on the young people's page.] After the singing of a hymn, a short business session was held. The committee on nominations presented the following report of officers for the coming year: President, Harvey S. Gottshall; Secretary, Annie R. McQuarrie; Treasurer, Clement Ehret; Committee on Arragements, Elsie Bechtel, J. D. Moyer, and S. M. Musselman.

By motion, it was agreed to hold the next convention at the West Swamp church, in Milford. The convention then extended a vote of thanks to the Philadelphia friends for the entertainment of the delegates during their stay. After the singing of a hymn, an impressive consecration service was conducted by S. M. Musselman, and the third annual convention was closed with the use of the Mizpah benediction.

S. M. MUSSELMAN, Pres.
S. M. ROSENBERGER, Sec.

The Ideal Newspaper.

"What we need in this country is a distinctively Christian press, not simply what is called the religious paper, and the missionary magazine, but a secular press based on sound Christian principles, advocating the highest moral legislation, and free from all partisan connections; a press whose object is not to make money, but to uphold the nation in truth and right: a press whose motive should be the glory of Christ in the nation; a press which should every day, with the complete news of the day, furnished so cheaply that the humblest could buy it, furnish a moral pabulum for the people to food on, which would mould their minds according to God's truth, and not according to man's falsehood. Such a press would have to be conducted by Christian men, who do not look for money returns, but who, with a capital consecrated to Christ, do the work for his glory. And yet it is highly probable that, if such a press were established, using all the modern resources for news in every department of life, and so making itself desirable to the whole public, it would soon command a sale that would amply remunerate the proprietors, even in a pecuniary point of view. Why is not some of the abundant capital of our wealthy Christians used in this influential way, for Christ and his truth?"—*H. C. Crosby.*

The Man With No Religion.

Very often the man who has no religion talks the most about it. The infidel is forever prating about it, not that he cares for it, but because he must thus whistle up his courage on account of his lack of it. His infidelity would soon ooze away if he ceased to rail at holy things. His fears would get the better of him if he did not keep up a hot fire upon Christian dogmas. He is never so happy or confident as in the heat of controversy. He is then most fully persuaded that there is no God, no Bible, no hereafter. He is ready, in his judgment, to meet all comers, and if they are not forthcoming he is compelled, for his own security, to go out and hunt them up. His stale and effete arguments lose their force, even with him, through silence.—*The Presbyterian.*

The heaviest words in our language are the briefest ones, yes and no. One stands for surrender of will, the other for denial; one for gratification, the other for character.

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

Philadelphia Convention Echoes.

The third convention of the Young People's Societies of our Eastern District Conference has come and gone. A full account of the proceedings is given on another page. The convention, though hampered in a measure by some unavoidable hinderance, may still be classed as one of our successful conventions. May the influences started there reach to all of our societies and churches and lead to blessed and glorious results.

§

In speaking of the success of the convention, the excellent work of the substitutes must not be overlooked. Both their willingness to fill the places and the excellent way in which they filled them call for commendation.

§

The greeting we received from the Philadelphiau brethren and sisters was a warm one. A unique feature of the welcoming part of the program was the singing, by the Philadelphia society, of a song composed for the occasion.

§

The welcome we received in the homes of those who entertained us was no less warm than that received at the church. Everywhere the spirit of good will, Christian fellowship, and brotherly love was evident, and we were loath to leave when the time for returning to our homes came.

§

Brother Grubb voiced the value of these conventions in his address of welcome when he said that these conventions are the van-guard of better things. We have a right to expect more aggressive work, more zealous devotion to the glorious cause of "Christ and the Church" to follow these yearly gatherings.

§

The singing of the convention was spirited. It seems that those present united with heart and voice in singing the excellent selections used on the occasion.

§

Reform work had its place in the deliberations of the convention. It is gratifying to note that interest is being taken in this important subject. It was shown that some work in this line has already been attempted, and we can confidently expect greater things to follow.

§

Dr. Dager's address was full of fire and sound logic. The Doctor is a very eloquent and interesting speaker, and we were not disappointed something good on the Convention evening.

§

SYNOPSIS OF DR. DAGER'S CONVENTION ADDRESS.

Three things are needed by the soldiers of Jesus Christ. The first of these is loyalty,—loyalty to the cause under which you have enlisted, loyalty to the church to which you belong. The second is equipment, and the best equipment is one's self. This means individual consecration. But we must first know and understand the Bible; then will we be ready to say, "Here am I Lord, send me." The third thing needed is training. Training as it is revealed in God's Word, the only sacred book in the world to-day that has a clear historical setting. We must come in touch with Christ so as to understand those things which we are to do, for there is nothing in this life but it can be turned to the glory of Jesus Christ. In conclusion, Dr. Dager said: "Be true to your Saviour, true to your church, true to your mission, and then you will be true to yourself."

Object Illustrations in Spiritual Teaching.

Using my own nursery days as guide, nothing ever excited my interest and imagination about Bible personages, or so indelibly impressed them upon my memory, as the beautiful pictures of them, and of the incidents contained in its pages, which a very pious and discreet mother put into the hands of her children in preference to all manner of grotesque, meaningless children's picture books.

My preference is to use the object-lessons of nature to appeal to a child's mind, and through them lead its thoughts upward and onward unto God; through his handiwork to adroitly lead them unto a conception of him. Every child in creation has seen the sun, gazed at the twinkling stars, watched the floating clouds, heard the thunder's roar, and watched the lightning's flash; smelt the odor of a flower, eaten the fruit of the soil, and felt the force of the wind. And my preference is to appeal directly to them if they have seen whatever phenomena I wish to use from nature's storehouse, as a medium to convey some idea of the great Creator back of them, instead of trying to materialize everything to enlist their attention and interest, and which cannot possibly germinate any higher conceptions than the mere material before them.

A wooden trough with a bit of hay in it, and a doll in the hay conveys no more real conception of the baby Christ, Eastern stable, manger, and environment, than a block of ice does of a glacier. A miniature ark set down on the carpet or table in an infant-room, with its wooden Noah and his family, and stiff, misshapen animals, conveys no more conception of the great ark rising with the waterr, and floating on top, than a brick does of the pyramids of Egypt. Yet if you appeal to them if they have seen a boat or ship, ask if the water covered it, or if it floated on top of the water, you have built a mental bridge over which to quickly lead them into the realm of conceiving the ark and its safe protection of those in it. As a child, not grasping the idea that the ark floated, it was a source of much conjecture to me how Noah could have stopped up the windows to keep the water out.

To more clearly convey my idea, here is an illustration. We teach "God is everywhere, but we cannot see him." The bare, cold statement is perfectly meaningless to a child. Select the object-lesson of the wind to illustrate the truth that there is something all about us which we cannot see; prove it by calling attention to the terrible lashing of the trees in a storm, of its slamming doors, blowing off hats, etc. Ask if they can see the wind, although it is everywhere. No. Then impress the fact upon them that so it is with God, who is not the air, but he is everywhere, although we cannot see him.

These are the kind of object lessons which appeal strongest to me to use. In our extreme zeal to lower the truth to suit little heads, let us beware of lowering it into absurdities,—of drawing their minds downward to materialism, rather than lifting them up to a real conception of Him who ruleth the universe. Let us teach him through his mighty works.

LIDA B. ROBERTSON,
in S. S. Times.

§

It is only an ever-living Christ who can afford us the strength we require to do our work and the comfort our hearts crave in the midst of their disappointments, and desolations, and bitter griefs.—*F. A. Noble.*

Sunday School Teachers Institute.'

Reported by Flora Fellman, Secretary.

The first teachers' institute of the present year, held by representatives of the Sunday Schools of the Swamp charge, took place at the West Swamp Mennonite Church, in Milford, on the afternoon and evening of May 28th, Samuel M. Musselman acted as leader of the exercises and Flora L. Fellman as secretary. The following programme was carried out:

AFTERNOON SESSION.

Opening devotional exercises, 2 o'clock.
First Topic.—"The Sunday School Teacher's General Reading and Study." General Discussion.
Second Topic.—"Sunday School Discipline."
Abram G. Moyer.
Answering and discussion of questions.

EVENING SESSION.

Song service, at 7.30 o'clock.
First Topic.—The Review: It's Value, Purpose and Methods. Urish S. Stauffer.
Second Topic.—"What benefits may be derived from these Institutes? Flora L. Fellman.
Address, Prof. Ezra Allen.
Answering and discussing questions.
Closing exercises and adjournment.

Principal points brought out in the different papers.

1. Have books to read besides the Bible to study the lessons. Library should have books for teachers. First pages of Sunday School Times are of great value. Study the Bible in parts. Have a systematic plan of studying the Bible. Study Geography and Bible History, and commit passages to memory. Primary teachers to study primary methods.

2. Talent for governing, love, influence, and practice are necessary. A kind and loving heart win the respect and love of the school. Inculcate virtues, have order in school that teaching can be carried on without obstructions, and reverence for the house of God. Superintendents and teachers can never teach better than by example. Not being on time often causes commotion. The teacher ought to be with the class. Avoid idleness and take up all the time. The teacher ought to study and learn the nature of the child. When a command is given, he should teach them that he means what he says.

3. We seldom learn anything perfectly the first time. They are to make us more perfect and more thoroughly impress our hearts with what we have learned. There ought to be more reviewing than the quarterly. We ought to have them every Sunday to join the lessons and connect the thoughts. The leader should call up the lessons and take the best out of them. Repeat asking questions over and again, as it is only by repititions that something is learned. Keep up the enthusiasm.

4. They help us to become more social. We get plans and views of various teachers that throw much light on our work. They help us to apply religion. Many of our young teachers have been benefitted and guided, who before did not know how to conduct a class. We are just to take that part out of all these plans and methods given at Institutes that is adapted to us. One of the greatest benefits is inspiration. We should continue our work, as faith without works availeth nothing.

Address—Subject: "Preparation and Presentation. Christ is our example, so teachers should be the scholars' example. It is a mistake to put a teacher before a class who is not a devoted Christian. We are to take time to be holy, go aside alone and pray. The teacher receives the greatest benefit himself. Study the Bible by books. Use lesson helps only as *helps*. The teacher who dwells on his Bible is most successful in the end. Leave preaching to the pastor. The Sunday School will fit us for the Church. Ask questions if you want to inspire a love for God's word. Work it out for yourself. Charts are indispensable, as they impress. Teach by the use of the eye until you get your pupil to understand.

Old people ought to have Bible study just as well as young people, as they expect to carry it on to eternity. Study your people, toil on patiently and incessantly. It depends not on the amount of work we do, but we should take up our duties one by one. Let the teacher give a thought for himself and remember that to turn a sinner from sin, is one saved from death. Built on character. The reward for the teacher who has faithfully performed his or her duty is endless.

Mission Department.

EDITED BY A. B. SHELLY.

From Our Mission School at Cantonment, Oklahoma.

CANTONMENT, OKLA., April 12, 1898.

Rev. A. B. Shelly, Sec. Men. Mission Board.

Again another quarter has passed away and a report is demanded by our Mission Board. What shall we report? is a question that annoys the mission workers not a little. The new Government school building now being erected a short distance to the east of our school, furnishes a good illustration of what reports must be like.

For weeks and weeks whenever we would cast our glance to the heap of stones and piles of lumber, destined for the commodious school soon to be our rival, we saw little progress. Often when I met the superintendent of the building he would say, "Well this week I had to report to the agent the same thing I reported last week, 'the foundation is in the process of construction.'" But siter weeks and weeks of patient toil, at the end of a certain week, he could report, "the superstructure is erected, the rafters are on, and we now have something that looks like a building," and when we now look in the direction where formerly heaps of stone and piles of lumber met our gaze, we see a beautiful building of large proportions. Thus in our work of turning these hearts of stone and bodies of carnality into temples of the Holy Ghost we must necessarily repeat in our reports. But do not become discouraged. We will not always report that we are laying the foundation. If indications deceive not, the foundation is laid and nearing completion, and soon a grand superstructure will greet the eye and gladden the hearts of our mission friends as a monument to their answered prayers.

Many things have encouraged us during the past quarter. The children have made noticeable progress in their studies. They have been obedient and dutiful causing little trouble in any way. Spiritually too, they have grown, impressions have been deepened, and lives have been quickened.

The parents have often tried our patience, but on the whole they seem to be well pleased with the school and as yet have no desire to place their children in the Government school. Near the beginning of this term I began to give catechetical instruction to a class of 12, which has now increased to 16, all of whom have expressed a desire to become Christians and to be baptized. How many of them will be ready for baptism this quarter I cannot say at this time. Their Bible knowledge is as good if not better than that of white children of the same age, yea, I will say as good as that of the same number of catechumens of any of our churches. One of the number, John Wolfchief, will be baptized in a week or so. He is possessed of an active mind and a keen intellect. He excels in all his studies. One day I taught in his room, Mr. Linsheid being absent, and had him to recite some history to me. I asked him about his lesson thinking it to be a page or so. But he said "I took all of Washington." To my surprise that subject covered twenty-five pages. I asked him question after question for tweuty minutes, but he answered them all. His Bible knowledge is quite comprehensive. And the most gratifying part is that the truths he has gained from it have changed his heart. Now then, does it pay to work among these Indians?

Upon what becomes of these children we now have in school depends the future of our work among the Indians. The school work I regard as a splendid means to an end, that is, to bring these children to Christ. All other aims must be subservient to this one thing, winning these souls for the Master. But to do this the work must extend beyond the school room, it means more than to teach them the English language, to read, and to write. One must have a deeper interest in them than that, and in order to do the most for them the school work must be supplemented with camp work. Here too, individual work counts for the most.

True, there are obstacles to meet and difficulties to overcome, but through Him we shall be more than conquerors. If we are in the Lord's service, may we not expect to win these souls for Him and that our work shall suffer no harm from the enemy. Pray that it may be so.

S. K. MOSIMAN.

Constitution of our Indian Mennonite Churches in Oklahoma.

The Indian Mennonite Churches in Oklahoma are congregations of Christian Indians, which however can be joined by other Christians provided they be baptized upon confession of faith.

The following regulations for the members of these churches are given in the Spirit of God's Word, which says: "God is not the author of confusion but of peace.

I. Our Indian Churches, a fruit of the Mission-work of the General Conference of the Mennonites of North America, profess to acknowledge the principles of the Mennonites in general and bind themselves to the Constitution of said Conference.

II. Thereiore the members of named churches adhere:

1. To the doctrine of salvation by grace through faith in the Lord Jesus Christ.
2. To baptism upon confession of regeneration through faith.
3. To the avoidance of all oaths.
4. To a scriptural church discipline.
5. To a scriptural non-resistence.

III. The admission to church membership requires:

1. True conversion, according to John 3: 5, followed by
2. Instruction, according to Matt. 28: 19, 20.
3. Time of probation, according to 1 John 4, 1, and
4. Baptism upon Confession of faith.

IV. The admission to church-membership makes it a duty to abjure heatheuism in all its forms:

1. The worship of gods or spirits in prayers or offerings.
2. The eating of the "Mescal Bean."
3. The participation in family, clan and tribal religious ceremonies.
4. The painting and mutilation of the body.

V. Members of said churches deem it their duty:

1. To keep the Sabbath holy.
2. To attend regularly the church services.
3. To partake of the Lord's Supper, as often as celebrated in the congregation, which should not be less than four times a year.
4. To read the Bible and pray daily in private.
5. To testify of their Christian faith among their people through words and deeds.
6. To marry according to God's commaudments and the laws of the State.
7. To raise and educate their children in the Christian faith.

VI. Members of the church absolutely condemn and repudiate adultery in all its forms:

1. Divorce.
2. Polygamy.
3. Legal and clandestine prostitution.

VII. Members of the church must abstain from fellowship with wicked and ungodly people as found in places of:

1. Gambling, horse racing and drinking.
2. In secret societies, among Indians and Whites.

VIII. A member guilty of trespassing any one of these regulations, will incur a Scriptural discipline. As such discipline we understand:

1. Admonition:
   a) by the missionary.
   b) by the missionary and the deacon.
2. Exclusion:
   a) from the Lord's Supper.
   b) from membership's privileges.
   c) from membership.

IX. Language, locality and peculiar relations divide our Cheyenne and Arapahoe Christians into different congregations, but the membership in one congregation includes membership in *all* congregations.

X. This constitution or any regulation thereof can be altered by the consent of two-thirds of the missionaries and the ratification of the Mission Board.

XI. Every member of the church gives his consent to every regulation of this constitution with his signature.

A Message from China about "One of the least of These."

With the above heading an article from the pen of Ella Funk Saw appeared in the last number of the MENNONITE. The writer of this article has, since writing the same, been sorely tried. She tells us in the article referred to, how she and her dear husband, by the grace of God, were the means of rescuing a starving heathen man from death. Since then her own dear husband, with whom she lived so happily together and whom she faithfully assisted in bringing the Gospel of salvation unto the people of China, was called away from her side by the grim angel of death. The news of his death was sent by cable to Mrs. Saw's friends at New York on May 23rd. His death was brought on by typhus fever. From a letter received from Mrs. Saw's brother, Bro. A. E. Funk, New York, we quote the following:

"As Mr. Saw was, and especially my sister is well known to many of the readers of the MENNONITE, I believe it of interest to send in this note. Mr. Albert H. Saw was a bright, strong, devoted and promising young man, about the age of 29. He was born in London, England, and went to China as a Missionary about 9 years ago. In 1895 they visited this country and England, returning to China in 1896. He loved the people to which God called him, and he preached to them the Gospel of salvation most faithfully. He loved the Chinese and lived for them in a most self-sacrificing manner, and he passed away in the harness of service among them. In the last letter from my sister, Ella, she writes that they were well and happy together, and adds, "Albert and I are going to Shanghai to buy a number of things, and clothing for him, for he has given nearly everything away to the poor Chinese, who had such a hard time this winter." This is a little testimony of the spirit of the man as he lived and labored for God, and the poor Christless Chinese. We hoped that he might live many years yet in that blessed service, but he has entered into rest, from the midst of a young, busy, faithful ministry of love for the salvation of souls, and the fulfilment of Christ's last command, "Go ye into all the world and preach the Gospel to every creature."

Will you not pray that the God of all comfort will comfort dear Ella, now a grief stricken young widow in a strange land, far from home; and that she may remain faithful to her call and work which God has given her in China. "Faithful is He who has promised, who also will do it." ALBERT E. FUNK.

§

Walking along the streets of a small city in company with one of the citizens of that town we passed a church.

I said, "How much did that church cost?"

"About $35,000," he replied.

"How many more such churches are there in this town?"

"There are five churches here that cost on an average $30,000."

"Would $5000 churches have accommodated the congregations here?"

"$5000 churches built on a plain style would have been plenty large."

"There are five times $25,000 or $125,000 worse than wasted."

"Those are not all our expenses. We pay from $1000 to $2000 a year for a pastor. We must raise large sums of money to support a high priced janitor, maintain a fashionable choir, keep our churches in grandest style, besides the money to be raised for home and foreign missions, and numerous other expenses we are called upon to bear. If we don't keep ourselves in the finest linen we are not respected. You people out in the country don't know how we are taxed to keep up appearances."

I might go on and relate more of our conversation, but enough has been given to show what enormous sums of money are spent presumably in the name of the Lord,—but really in an extravagant service of Baal. If half the money now wasted in extravagant expenditures along the lines already indicated were used in real Gospel work, what a wonderful awakening there would be in heathendom, both at home and abroad.

—*Herald of Truth.*

General Church Intelligence.

Of the 31,000,000 inhabitants of Italy are 62,000 Protestants. The Waldenses number 27,000 souls in 48 churches and 45 missions. There are now not less than 15 Protestant churches in the city of Rome, while before 1870 there were none.

¶

The General Council of the Lutheran Church of America includes 9 Synods; 1,176 pastors; 2,003 churches; 339,876 communicant members; 464 parochial schools, with 608 teachers and 23,040 pupils, and 1822 Sunday-schools, with 21,518 officers and teachers, and 198,897 scholars.

¶

Germany has 134 Baptist churches with an aggregate membership of 27,991. Their Sunday schools contain 1780 teachers and 18,034 scholars. 1927 persons are engaged in the distribution of tracts, and their Young Men's Union members 2338, and their Young Women's Union 2529 members.

¶

The U. S. Congress recently voted $288,000 to the M. E. Church South for damages done to their Publication House at Nashville, Tenn., during the civil war. It is now reported that $100,000 of this money went as commission to a certain lobbyist in Congress. The affair, which is to be investigated, has caused no little scandal. It is to be hoped that the scandalous report is illfounded.

¶

Dr. William Nast, the founder of German Methodism, celebrated his 91st birthday on June 15th. Considering his advanced age he still enjoys comparative good health. Dr. Nast has been actively engaged in the promotion of the German branch of the M. E. Church for many years, and by his extensive writings he occupies a prominent position among the theologians of our day.

¶

A new sect has arisen in Russia, known as Panjaschkoreiz, after its founder, Alexander Panjaschko, which ignores purity and inculcates uncleanliness. The central tenet is that, although the soul is immortal, the body is of the devil, and so it is not to be cared for, or treated with respect and honor. The idea is carried to an extreme, and the gospel of dirt is extolled. Its adherents neither wash themselves or shave. The nails are allowed to grow long. Their clothes are not changed until they fall in rags off their backs. Their houses are never cleaned. Their food is hardly fit for dogs to eat. Their conception of morality is of a very primative order. Their tenets are accepted quite readily by a number of peasants in the southwestern provinces, who hail and honor their promulgator as a divinely inspired prophet.—*Missionary Review.*

¶

The number of Indians in the United States, including the 25,531 Indians of Alaska, is 241,438. They belong to more than 50 tribes, and are to be found in every state and territory of the Union. One-third of the number of Indians, excluding those of Alaska, wear citizen's dress, and 32,367 (including children) can read. The Indians using English, sufficient for ordinary purposes, number 38,625, while 49,957 have received allotments of land, and 21,602 occupy dwelling houses. Communicants in churches are reported at 25,285. Of the 251,907 Indians living in our country, excepting those of Alaska, 219,000 cannot read, 213,232 use no English, and fully 200,000 yet remain heathen practicing pagan rites, and are sunk in superstition. The Christian Churches of our land are responsible for the evangelization of these latter 200,000 Indians.

¶

The Presbyterian Home Mission Board has sent two missionaries to Klondike, to labor among the thousands of miners who have gone there to seek after gold. They are the only American missionaries to get through last winter, others, who have been sent, having been stopped at St. Michael and other points on the Yukon River. After much difficulty a house was secured for services, all the large buildings being used for gambling and saloons. But the house secured soon burnt down. At last some men built a public hall and gave it to them for use on Sunday. The congregation at the services represents all denominations, and includes a few women. There are a prosperous Christian Endeavor Society, a Bible-class, a small Sunday-school and a Young Men's Christian Association. The missionaries also have a mission at Eldorado Creek, fifteen miles distant, and do some preaching in a hotel at Grand Forks.

The Mission of the Church.

The primitive church was to begin its work at Jerusalem; but, "beginning at Jerusalem" did not mean staying there until the city was completely Christianized. If so, the apostles, especially the brave, wise Paul, made sad havoc of the diviue command. They tarried at Jerusalem only until they became endued with power from on high, and then they became witnesses unto Christ everywhere, even unto the uttermost parts of the earth.

Of course, a man's first duty is to the unsaved of his own household, but their presence does not clear his skirts of the blood of his neighbors if he makes no efforts to save them. The home church must save the "home heathen," but an earnest, honest effort along this line does not relieve her of the responsibility to the real heathen. The very same argument urged against the foreign work would apply with equal force against the domestic fields, and carried to its logical conclusion would tear down the pulpit, break down the church, and stop all personal effort to save men.

The *mission* of the church is to carry the Gospel to every creature. She is not responsible for the way it is received, only so far as that is effected by the way in which it is carried. The sovereign wills of men fix their destinies, and neither God nor the church can be said to be ultimately responsible for their damnation. But the church is responsible for the progagation of the Gospel, for it has been committed unto her, and she dare not cease her labors until every ear has heard the good news of glorious salvation and every eye has seen a crucified Savior.

It is not for the church to question, but to obey Christ. Her business is to "go," and, she goes, to preach. Commission includes *mission* the *great commission* of the church is a concise statement of her *mission*. Momentous words these: *"Go" "all the world,"* "every creature."—*Rev. Henry Trawick.*

A new Jewish synagogue is about to be erected at Pretoria, South Africa, with a seating capacity for about 520 persons. The total expense, including fittings, will not be more than £6,000.

Out of 40,000,000 people in Japan, probably 35,000,000 have never even heard the Gospel at all; and of the remaining 5,000,000 who, perchance, have heard something about it, fully one-half have heard it in a second-hand, roundabout sort of way.—*Missionary Tidings.*

Rev. Egerton Young says of the Indians of British America, that, while formerly it was thought a sign of weakness for an Indian to say a kind word to a woman, now many a stalwart warrior is seen bearing on his shoulders an aged mother, too infirm to walk to the church services.—*Missionary Link.*

Deaths.

CLEMENS.—On May 21, 1898, in Morwood, Pa., Lizzie G., wife of John B. Clemens, aged 29 yrs., 8 mos. and 7 days. Interment on the 26th at Hillside cemetery, Souderton, Pa. Services at the house by Michael Moyer, W. S. Gottshall and A. B. Shelly, at the Zion Mennonite church, at Souderton, of which she was a member by the pastor, A. M. Fretz, assisted by N. B. Grubb and Christian Allebach.

SCHIMMEL.—On May 23, 1898, at the Mennonite Home, Frederick, Pa., Joseph Schimmel, aged 92 yrs., 1 mo. and 21 days. Services at the Home on the evening of the 26th by W. S. Gottshall, and interment and services at Deep Run on the 27th by A. M. Fretz.

HOFFERT.—On May 31, 1898, at Quakertown, Pa., after a lingering illness, Andrew Hoffert, aged 75 yrs., 5 mos. and 25 days. Funeral services were held at the home of the deceased by A. B. Shelly, and interment was made on the Quakertown Union cemetery on Monday, June 5th.

DUHELY.—On June 8, 1898, near Milford Square, Pa., after a lingering illness with dropsy, Richard Duhely, aged 53 yrs., 11 mos. and 22 days. Interment was made at the West Swamp church on Saturday, June 11th. Funeral services were conducted by A. B. Shelly and O. F. Waage.

GEISINGER.—On June 16, 1898, at Zionsville, Lehigh county, Pa., after a four days illness with appendicitis, Lizzie, daughter of Henry B. and Mary Geisinger, aged 11 yrs., 10 mos. and 12 days. Interment was made at the Upper Milford Mennonite church, at Zionsville, on Monday, June 20th. Funeral sermons were preached by J. S. Moyer at the house and by A. B. Shelly at the church.

Contributions.

For Foreign Missions, received during May.

From friends of the cause, through Peter Claasen, Beatrice, Neb., $19.65; Zion cong., Iowa, $18.00; Zion cong., Elbing, Kan., $54.87; West Zion cong., Moundridge, Kan., $9.81; Gnadenberg cong., Kan., $16.43; Hoffnungsfeld cong., Kan., $29.31; Hillsboro cong., Kan., $19.50; Cong at Bluffton and Pandora, Ohio, $51.00; Halstead cong., Kan., specially for the mission in India, $71.41.

Gratefully acknowledged,

GUSTAV HARDER, Treasurer.

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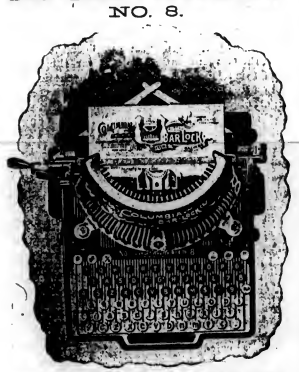

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The Mennonite.

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Vol. XIII. No. 11. Quakertown, Pa., August, 1898. Whole No. 155.

Contentment.

I don't complain
When the Lord sends rain—
When the tanks in the sky run over;
For the rain, you know,
Makes the corn blades grow,
And gives a lift to the clover.

My plans ain't crost
When the Lord sends frost
And the hills and plains look wrinkled:
It's a seasoning sweet
For the things I eat—
The spice by the angels sprinkled.

I just take all
From the spring to fall,
As it comes from the One who sends it
And my heart'll beat
Like it thought life sweet,
'Till rest in the roses ends it.

—*Selected.*

Growth in Love.

When passing southward, I may cross the line
Between the Arctic and Atlantic Oceans,
I may not tell by any test of mine,
By any startling signs, or strange commotions
Across my track;

But if the days grow sweeter one by one,
And I e'en the icebergs melt their hardened faces,
And sailors basking in the sun,
I know I must have made the change of places
Some distance back.

When, answering timidly the Master's call,
I passed the bound of life in coming to Him;
When in my love for Him I gave up all.—
The very moment when I thought I knew Him,
I cannot tell;

But as increasingly I feel his love,
As this cold heart is melted to overflowing,
And now so dear the light comes from above,
I wonder at the change, and move on, knowing
That all is well.

—*Anon.*

A Clock-mender's Telling Testimony.

"At one time," said Frederick Knight, the travelling English clock mender, with whose remarkable conversion many who read this sketch may be familiar, speaking in a vernacular that I shall not attempt to imitate, and talking rapidly, as if almost living the incident over in the repetition; "I noticed at a handsome mansion in the country an elegant French clock standing silent, opposite the grand entrance in the front hall.

"After I had repaired an old fashioned, tall corner clock, an heirloom, and set it running, I asked if I might look at the French clock.

"'Yes, of course,' said the lady, in a hesitating manner; 'but there is no use in your trying to make it run, for it cannot be done. It is a clock with a history. It has been in our family a good many years, having been brought from Paris by my grandfather; but it has never told us the time for an hour since its arrival in this country.'

"'It is out of temper,' I said, 'or home sick, perhaps. I fancy I can coax it to go.'

"'That is what they all say,' said the lady; 'but I will not refuse to let you look it over; it will simply add one more to the list of baffled mechanics.'

"'Thank you,' I said, lifting the clock from its pedestal and setting it upon the table as if it were eggs, and proceeding to take off the face, the lady standing by and regarding me attentively until I exclaimed:

"'What ails the thing? It seems all right.'

"'That is what they all say,' laughed the lady; 'and not one can put mechanical life into the complicated arrangement.'

"'If I can't fix it I won't ask you anything for my time,' I said. 'But my fingers just itch to get hold of it and take it to pieces.'

"'Very well,' said the lady, 'if you can make that clock run we shall think it little less than a miracle; although,' she added slowly, 'none of us believe in miracles or in God, either, for that matter.'

"'That is a great loss to you, madam—a great loss,' I said, and as I took the clock to pieces I told her what the Lord had done for me, of my wayward life, my conversion and of all the wonderful ways the Lord had led me since.

"She stood or sat by in her soft silk gown, listening quietly and bringing no argument to combat me.

"'There,' I said at length, 'I have looked it all over, and cleaned and oiled every part. Now, as I put it together, I will sing you a hymn. I always like to sing a hymn as I set up a piece of work. Now, when it begins to go, the bell in the church steeple will play a chime, and then all the other wonderful things will follow on hour by hour; for a great many things can clocks do.'

"'Yes,' she said, 'that is what the clock doctors always say. I have seen this clock taken to pieces and put together so many times that I think I could do it myself; but none of the men have sung a hymn, so I shall be glad to have you sing.'

"Nice in her to say that, wasn't it? Oh, she was a real lady, and a fine voice had I at that time of my life, so I worked and sang, 'When the roll is called in heaven, I'll be there, I'll be there.'

"I sang it over and over until the last pin was put in place, and then I said, 'Now, we shall see what we shall see,' and I pushed back the pendulum; but the old clock would not tick and would not go.

"I was astonished, and the dear lady could not help smiling; but she said at once, for she was a real lady, 'Excuse me, please; but this same thing has been gone through with so many times that I had no hope even that your efforts would prove successful. I suppose it is not a perfect piece of work.'

"'Oh, yes, it is,' I said; 'it is a beautiful bit of mechanism. It was made to go, and it can go, and it must go.'

"'Has it ever run, do you think?'

"'There is no sign of wear; but I shall ask the Lord to show me how to start it, and I think He will.'

"'Oh, I wouldn't bother,' she said, looking at me a little anxiously, I thought; so I said, quietly:

"'You fancy I am a little "off," as they say, about religious matters, but I am not. The Lord is very near to me, as He desires to be to all poor mortals. I shall ask Him to adjust these works.'

"'I wonder how the Lord of the universe could be approached about such a small matter,' she said; and I replied:

"'Not a sparrow falleth without his notice, and the hairs of your head are numbered;' then, dropping upon my knees, I said:

"'Dear Father in heaven, I know you hear me. You gave me my love for mechanics. You have allowed me to go from village to village and from house to house in England for fifteen years mending clocks and you have never allowed me to make a failure. Now, Lord, that I have become your child, you will increase my knowledge that your Name may be glorified.'

"I arose from my knees and said to the lady, 'Please let this clock stand here until morning, when I will come in and set it running.'

"It was nearly dark as I walked along the pleasant country roadway, breathing the sweet summer air and listening to the glad summer sounds and loving God, who had made the earth so beautiful, when all at once my mind flew back to that clock, and I saw where a set of little wheels that controlled the movement needed readjusting.

"'That is it,' I said. 'Probably it was never set up properly.' I turned about, praising His holy name, and, going to my boarding place, ate my supper and went to bed.

"In the morning I presented myself at the house. The lady was sitting in the porch writing, but she gave me a cheerful good morning and went with me into the hall.

"It took me only a short time to readjust the wheels, then I pushed back the pendulum, and it began tick tack, tick tack, just as regular as it was intended to do when it was made.

"For some time we sat in silence watching it. It struck the quarter, then, at the hour, the chime in the church steeple rang. It was a wonderful clock; at every hour there was something interesting, and the lady said:

"'I can neither believe my eyes nor my ears. If the Lord indeed gave you light to do this, then, indeed, I believe the Lord.'

"That was years ago, and that clock is running still. I always call at the house when I make my regular rounds, and the lady, who is now a believer with all her family, makes me welcome, but when I start to go she says,

"'God speed you; go and testify for Christ all your appointed days.'"—Annie A. Preston, in Advocate and Guardian.

A Philadelphia paper states that a secret order called the Knights of the Golden Eagle had organized a society of Christian Endeavor for the youth of its own members. The same paper says that the Knights of Friendship had inaugurated the same system. Parents and Christian reformers should warn the young people against this cunning device of the lodge to ensnare them within its folds and instill into their minds its poisonous teachings.

Daily Use of God's Word.

Read at the Young People's Convention in Philadelphia by Harvey S. Gottshall.

This subject of "Using the Bible" is one which seems to be neglected. It is a subject which I am sorry to say, many Christians do not seem to fully understand, and one which must be understood before much good can be accomplished. This subject may seem to refer only to those who have promised to read the Bible when they signed the Christian Endeavor pledge. I am sorry if such is the case, I am sorry if there are still such narrow minded Christians. The Bible is for all and it is a sacred duty to read it daily whether we promised to do so or not. There is no one present to-night who will say that prayer is not a Christian duty. In the morning when we rise we may pray for God's guidance throughout the entire day. Before retiring we may again thank God for his wonderful Providence over us in the by-gone day. This is all well, we can not live spiritual lives unless we draw the inspiration down from Heaven. We are like divers working on board a sunken ship, we can maintain our lives and continue our work only by constant communion with Heaven, and by breathing Heaven's atmosphere. But it is a mistake to think that prayer alone is sufficient for our spiritual life. It is just as needful to have God talk to us as it is to talk to him. By praying only, we really only have half a meal. We must eat some of the Word of God, then we shall be truly invigorated and made strong for the day's duties. If we pray to God in time of sorrow or affliction to comfort us and do not open our Bible, we are really closing our eyes to the angel of consolation, whom we have asked God to send to us. I never saw a useful Christian who was not a student of the Bible. If a man neglects to use his Bible, he may pray and ask God to use him in his work, but God can not make much use of him, for there is not very much for the Holy Ghost to work upon. We must have the Word itself which is sharper than any two-edged sword.

Now if we are sure that prayer alone is not sufficient but that God's Word must be made use of, then it may be wise to see what it says of itself. Men have their various opinions concerning it. But the question is by what names does it command its claims to our serious consideration.

1. It is called the Word of God, not the thought simply, but the word. Forty six times in the New Testament is this name given to the Sacred Scriptures received by the Jews, or the language, spoken or written, of Christ and His apostles, and many hundreds of times is it given to the writings of the ancient prophets.

2. It is called the Word of the Lord, having special reference to Him who is Lord of all, as its source and subject.

3. It is called Word of Life, because it tells the way of life, and the sincere acceptance of it as true, imparts everlasting life, and it forms the rule of Life for those who are made partakers of the salvation it reveals.

4. It is called the Word of Christ, because it sets forth the varied excellences and glories of the Messiah, anointed to be Prophet, Priest and King, who is at once the giver and the theme of the sacred Scriptures.

5. It is called the Word of Truth, because it is the Truth, the whole Truth, and nothing but the Truth.

6. It is called the Word of Faith, because it is received by faith; it is understood by faith; it is the foundation of faith, and it is the nourishment of faith. Here then a book claiming to be the Word of God, the Word of the Lord, the Word of Life, the Word of Christ, the Word of Truth, the Word of Faith, offering salvation as the result of a heart-felt belief in Him who is the sum and substance of its doctrines, precepts, and narratives. This in itself is sufficient to awaken the attention of the thoughtful mind, and the more the high claim is examined, the more profound becomes the impression that the Book is from God, containing within its own pages the evidence of its divine origin The history of the world shows that man could not have written what is here said of man, and that man could not have formed even the slightest conception of such a character as Christ. We daily and hourly need the weapon of Gods word. Christ is a good example to us, when He was tempted by Satan in the wilderness. He said: It is written, and a second time It is written; and Satan tried to misquote the Scripture, but Christ said, again, it is written, and that was the arrow that shot right into him and drove him away. It will be noticed, too, that he did not take out his Bible then and there to look up a text to suit his need. He was so familiar with the words of His father that He had but to recall by memory the particular one He required that moment. This shows us that our Lord had been in the habit of using His Bible in all His early years. In the sudden temptations that confront each of us every day, we need the same equipment. We need to carry a quiver full of arrows from which we may draw at an instant's notice. If our devotion consists of prayer only, we shall find ourselves defenceless many a time in the place of danger. And then bear in mind there is no situation in life for which you cannot find some words of consolation in Scripture. If you are in affliction, there is a promise for you; If you are in adversity and trial, there is a promise for you. In joy and in sorrow, in health and in sickness, in poverty and in riches, in every condition of life, God has a promise stored up in His word for us. Think of a book so unique that by it we are born again. Bt it we are made clean. By it we are sanctified. By it we are built up. By it the will of God is accomplished. By it the secrets of men's hearts are revealed. By it all is known of eternity that will ever be known in this world. Sir Walter Scott, as he was approaching the close of his brilliant career, sick and disappointed, said to his son-in-law, "Bring me the Book," The latter thinking that he meant a volume out of his extensive library, inquired, What Book? There is but one Book answered Scott, and surely he was right. There is but one Book to live by, but one Book to die by, as all will discover sooner or later.

Some are constantly saying we want something new, some new doctrine, some new ideas. Depend upon it my friends, if you get tired of the Word of God, and it becomes wearisome to you, you are out of communion with Him. What you want is one who will unfold and expound the Scriptures for you, not one of the higher critics who are continually warning us against swallowing too much of the Bible. Just what the danger is I do not know, nor am I sure the higher critics know themselves. So far as my own observation goes a man can better afford to swallow the Bible from lid to lid, headlines, references, Jonah and the whale and all, than to swallow what is left after the higher critics have gone through it. What we want, is the Word of God in our hearts, so that it burns within us, and we can not hold our peace. The Psalmist said it was hidden in his heart. Some one has remarked that it was a good thing in a good place for a good purpose. We want the Word to burn right down into our souls; then a man can not restain himself, it begins to burn so that it would actually burn him up if he held his peace and did not speak out. Is not my word as a fire says the Lord, and like a hammer that breaks the rocks in pieces. The Word of God is the Sword of the Spirit, and if we young converts want to be used of God, we must feed on His word. Our experience may be very good and very profitable at the outset, and we may help others by telling it to them; but if we keep on telling nothing but our experience, it will soon become stale and unprofitable, and people will weary of hearing the same thing over and over again. After having told of our conversion we have to feed on His word. We are not fountains ourselves, but the Word of God is the fountain, and we are to draw from that fountain, it will be very easy then to speak to others; and not only that but we shall be growing in grace all the while, and others will take notice of our walk and conversation.

The best methods of Bible study are those that lead one to a thorough mastery of the Book. The most natural methods are best suited for this purpose. The difficulty with too many Bible readers is that they study the Bible neither with nor without method. In fact they do not study it at all. To know how to study it we must first of all know how to study. Prof. Drummond's title suggests the need here, "How to learn how." How many Sunday school teachers, how many old Christians, for a long time readers of the Bible would go down before an examination approaching in severity those that the public school teachers have to undergo; But a better day is dawning, Christian Endeavor is appointed to aid the dawning. Study the Book; the world and Satan will learn to be afraid of the man of one book.

First study how to study. Let us have done away with haphazard ways. I heard a minister who preached from a text given to him after he entered the pulpit. It is needless to say that he preached from it, but not on it. Happily there is less and less careless handling of the Book each year. Men are coming to see that to thank God for one's ignorance is a mistaken humility, and to open one's mouth for God to fill it, shifts responsibility for human utterance upon God, which belongs to man.

Every young Christian should feel that he is called to be an intelligent Christian. That means study. For, while God gives us intelligence of a certain kind when he brings us into his Kingdom, he leaves a large field for us to explore ourselves. God does not forthwith give us all the treasures of his word, but he rather throws open the door and says: "Go in and possess the land."

I make a plea to young people for method in Bible study. Rev. Moody says that many read the Bible as he used to hoe potatoes in his boyhood, so carelessly that he had to mark the stopping-place with a stick, lest he should not next morning be able to find where he left off. I once heard of a college student who was said to get his lessons apparently by absorption, for his habit was to carry his books around under his arms. Many persons carry the Bible about a great deal, as if they expected to get it by a process of endosmosis. Some have the Bible in their hearts, some in their heads, but many have it only in their hands or in their pockets. The truth is that the Bible should be at each of these places. It is necessary to urge as strongly as possible upon Bible students, especially young persons, to whom methods of study are familiar, a consideration of what is due the word, in diligent, painstaking, systematic study. One of the excuses which the average man likes to render his conscience for neglecting the Bible, is that he does not see anything in it. He is quite sure that he would read it more if he could find anything in it to pay his trouble. But such an excuse shows deceit in its very face. It is true doubtless that he has never found anything in the Bible; but it is also true that he has never gone to his Bible to find anything. He has never confined himself to studying it. We can not see the beauty and blessedness in the Bible before we have studied it diligently and systematically. Then again on the other hand there are people who say that the Bible is so beautiful. They do not know it themselves because they have never studied it, but they heard others say so, who have made it a study and who have found the beauty in it.

Let me give you a few methods of studying the Bible. First of all it is necessary that we become acquainted with the different books of the Bible, as to their location and general contents. I have seen persons looking for a book in the Bible, who went about it very much as one goes fumbling about in a dark room, trying to lay hands on some desired object. How well our eyes and hands should know how they stand, what books are neighbors to the Psalms, to Isaiah, to Romans, to Philippians. This can easily be done. Sunday school teachers should make this a part of their work. The general contents of the different books should also be studied: In what books one would look for the history of David; the history of Paul, which is the Epistle of Love, the Epistles of the second coming of Christ, etc.

Christ says, search the Scriptures for in them ye think ye have eternal life (John 5: 39,) and Christ said this not to a favored few, but to all the people. The Bible is not addressed to a privileged class, but to men without respect of person, hence every one is responsible to search it as between the Soul and God. It is to be searched, however, and not read in the indifferent and haphazard manner, too common even among those who claim to be quickened by it into life.

In this search commentaries and other aids to the study should be made use of, but their chief value should be to point out to the uneducated readers the precise meaning of certain expressions in the original language and to help to understand the local allusions which meet our eyes. The most of us, however, when we undertake to explain the doctrinal teachings, are like the commentary presented by a pastor to one of his members, who was asked some time after, how she liked it, Oh it is a very good kind of book, she replied, and the Bible makes it right plain.

Then again the whole Bible should be read in regular order from the beginning to the end, and it should be studied by subjects or words. Take any doctrine, any topic, any word, any name and follow it through the various books from Genesis to Revelation, and glad surprise will attend every step of the invitation. There is not a chapter in the Bible that will not become interesting by the method of searching. Let the Holy Spirit teach us. Salvation is not received intellect wise but faith-wise, and we never read in the Bible of the wise-headed but frequently of the wise hearted. Many a poor man and woman who can find neither leisure nor inclination for any other book than the Bible, may be far wiser in God's view than the most accomplished scholar in the pulpit or Theological Seminary, if untaught by the Spirit of Truth. Christendom is furnishing humiliating illustrations of the folly and danger of looking to leaders of thought as guides in the things of God. Men of high repute in the church for their genius and literary acquirements are engaged in boldly announcing the most fatal errors, deluding thousands of professed Christians who do not know how to read the Bible for themselves. Let them alone; they are blind leaders of the blind, and if the blind lead the blind both shall fall into the ditch.

Lastly let us study it prayerfully. Let us ask God to give us wisdom to understand what we read. Let us before we open our Bible to study it, look to heaven and pray to him who alone is able to explain to us the deeper meanings of His word.

Now having heard this will not do you any good unless you put it into practice at once by the help of God. If ye know these things, happy are ye if ye do them.

For "The Mennonite".

An Indian Convert at Cantonment.

BY H. G. ALLEBACH.

On May 20th, I, in company with two friends in the neighborhood of Mennoville, took my first trip to Cantonment—a distance of 70 miles. We saw no sign of anything romantic on the way, save the Red Hills, about 35 miles from Cantonment, which bear a strong resemblance to the famous mesas of New Mexico and Arizona. The broad prairies, however, on each side of us, were beautifully green and dappled with flowers. Most of this prairie region belongs to the Indians, and most of it has never been broken with the plow. We took our trip slowly, tarrying with several brethren, for whose hospitality may God reward them.

We arrived at Cantonment, Saturday morning, May 21st. The old Government buildings in contrast to the large Government boarding school of modern style, just finishing, and our own mission there, seated at one end, lend a romantic interest to the place as they all together are situated on an eminence commanding a fine view, especially to the south. The Mission was full of life that Saturday, even though almost all of its 69 Indian pupils had gone to spend their Saturday holiday at their homes. In the afternoon, a Mission Workers' Convention was held, continued in the evening. The discussions were interesting and profitable from beginning to end, and many vital points were touched. But I feel that at present the hours are somewhat duller than on that day, for Bro. and Sister Petter have left for Nebraska, Minnesota and the Dakotas to describe Missionary work to the brethren in the congregations visited. Also, Missionary Kliewer has gone to his distant Station, among the Red Moon Cheyennes, probably 100 miles nearly west from Darlington. May the Lord lend his devoted young servant plenteous grace, sufficient physical and spiritual strength, and abundant success in his field.

On Sunday morning I was pressed to conduct the usual morning worship held in the schoolroom. But in thus complying, I was prevented from attending the chapel services of Bro. Petter for the Indians. Many Indians were present, I was told.

In the afternoon, we had Sunday School. The Indian children had nearly all returned to the Mission Saturday evening. In the evening, communion services were held in the schoolroom, mainly conducted by Bro. Petter. Twenty-seven were present and partook of the Lord's Supper. This number includes twelve Indian converts, eleven of whom were young Indian boys and girls, and the twelfth an older Indian named Magpie. He was baptized several months ago by Bro. Petter. He is a full-blood short and squatty Indian. It was most touching to me to see the Indian girls and boys eat of the bread and drink of the wine of our Lord's ordination. But far more so to see an adult Indian, who, presumably, had been confirmed in all his savage habits, tastes and customs, now eating of the Lord's Supper, and in so doing, confessing himself a peaceable, gentle, long-suffering follower in His foot-steps. After session, I asked Bro. Petter whether Magpie understood the significance of the sacrament, and was told he understood. Then I held a short conversation with the man, Bro Petter acting interpreter. I told him how glad I was that he was now a Christian, my brother, that I hoped he would never fall, but remain forever a child of God. At first Magpie's answers were short, but he soon told me how the Word of God did it all, and that this Word gave him light while he was still in darkness. He was long in coming to that light. At first it appeared in quick flashes of lightning, that left me in the darkness the next moment, but all at once it remained a permanent light. He said much more which I have forgotten. But one of the best remarks he made, and one which left a deep impression upon all, was a sort of prophecy—That Bro. Petter and the other missionaries should continue to proclaim the Word to the other Cheyennes, and in time they would gain the necessary insight, would notice that they were in darkness like himself, and would be converted. The time was not yet here, but was sure to come. I asked Bro. Petter, "Is this Indian going to remain a faithful, consistent Christian?" In answer, the Bro. said that Magpie had been out on the prairie days and nights, crying to heaven for relief and revelation. A thirst for something was in his soul. Before he was baptized, he begged forgiveness of his wife, whom he had mistreated for ten years. He acts quite differently now. He knows that the Lord has forgiven his sins, and his heart is at rest and and peace. He has morning and evening devotions with his family. He no more frequents the wild, revolting Indian dances. While he was talking, he was solemnly earnest and often tears would gather and glisten in his eyes.

After a little, he turned to Bro. Kliewer, Missionary to the Red Moon Cheyennes, and spoke to him with reference to his future work among those Indians, how courteous at first, and how treacherous later on they would be, ending in the final conversion of these people. Magpie gave Kliewer a great deal of advice, and promised to come out to his aid occasionally. The dear young Bro. then thanked his Indian adviser pathetically.

I, then and there, had reasons for thinking (as I still think) that this Indian convert (and he is not a solitary instance) was more of a Christian, positively born again, united with Jesus Christ, and serving him with greater love and faithfulness, according to the light he has, then a large number of men that call themselves Christians among our Mennonite white people, East and West. The Indians are not so worldly as our white people. They are far more religious in spirit than many of our fashionable pew-holders in the great cities, than many a rich farmer in our thickly-settled and prosperous communities in the States. How easily we can begin the subject of religion with them! They are spiritually inclined, however crudely, it may be manifested. Some day the whole tribe will be ready to harvest, and then our harvest may be great. Christians at home, let not your hope fail you, but continue to work for and contribute to the Mission Cause.

A Little Boy's Faith.

Last winter a little boy of eight years begged a lady to allow him to clear away the snow from her steps and walk. He had neither father nor mother and was anxious to secure any job of work which he could do.

"Do you get much to do, my little boy?" said the lady.

"Sometimes I do," said the boy, "but often I get very little."

"And are you not afraid that you will not get enough to live on?"

The little fellow looked up with a puzzled expression on his face, as if uncertain of her meaning, and was troubled with a new doubt.

"Why," said he, "don't you think God will take care of a boy if he puts his trust in Him and does the best he can?"

Brave little fellow! May he never have his faith in God shaken. God promises his care to those who trust Him and serve Him.—*Selected.*

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY, } *Publication Committee.*

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QUAKERTOWN, PA., AUGUST 1898.

A series of Gospel meetings during the warm season with large attendance and deep spiritual interest is a good record to make. At Pulaski, Iowa, such meetings were held June 9th to 14th, when Bro. P. E. Stucky, of Noble, Iowa, was there preaching to large audiences every night. The enemy is busy in all kinds of weather and seasons, seeking to lead souls astray in the ways of sin, and it behooves the church of God to be "instant in season and out of season" bringing souls into the narrow way.

§

The corner stone of the new capitol building at Harrisburg, is to be laid with masonic ceremony. The God-insulting ritual of Free masonry with its highsounding but meaningless, because Christless, phraseology will be in keeping with the unsavory smell of corruption and political scheming that envelops that whole capitol affair. The incense arising from that altar of anti christ can be nothing but a compound of abominations to the Lord. The question arises, Why have any ceremony at all? But even Jesebel, 'that wicked woman" thought it best to cloak her wickedness with the appearance of religion when she planned against the life of the innocent and God fearing Naboth.

§

The committee of arrangements for the anniversary of the Home at Frederick, Pa., is at work with a view to making the occasion a pleasant and profitable one. In general the arrangements will be similar to those of last year. Dinner will again be served on the grounds and provision made for the care of teams at the same rate as before. There will be addresses by able speakers including a few who, though not connected with our conference, are in sympathy with the work. Most of those present at the two preceding annual gatherings may pretty safely be counted on to attend this time, and many others want to embrace the opportunity to see the institution and get into closer touch with the work.

§

Dedication services sometimes seem to be arranged with a view primarily to the getting of money out of the audiences for the payment of the building to be dedicated. Ministers are engaged for the occasion on their reputation as money raisers and the huckstering for contributions and pledges takes away all the solemnity of the services. In beautiful contrast with such practice is a dedication recently held in the new Mennonite church at Moundridge, Kansas, where the rejoicing of the people at the completion of a house for the worship of God, found expression in willing offerings for the work of the Lord in mission fields. This looks like the Spirit of Christ manifesting His presence as the cloud filled the temple of old at its dedication.

Bro. John Janzen, of Mt. Lake, Minn., a member of the Board of Publication of the General Conference, has been called to his eternal reward. He had been ailing for some time and had spent some time at Colorado Spring with the hope of recovering health. But the Lord thought otherwise and only a week after his return from Colorado the end came peacefully and he entered into the rest that yet remaineth to the people of God. The loss to the conference, the congregation, the family, and the community, though great, bears no comparison to his eternal gain.

Announcement.

The Middle District Conference will hold its Eleventh Annual session at Danvers, Illinois, on September 28 and 29, 1898.

All Mennonite churches are kindly invited to be represented by delegates at this session. And every person interested in the Kingdom of our Lord Jesus Christ will be welcome at the sessions of the Conference, as also at the sessions in the days following, of the Sunday school and Young Yeople's Society Connvention and the Annual Meeting of the Ladies' Aid Societies Come, brethren, and let us fellowship together that the Lord may do us good.

H. P. KREHBIEL, Conf. Sec.

Conference Topics.

At the next session of the Middle Conference to be held at Danvers, Illinois, the following topics will be discussed:

1. Why do we carry on Mission Work at home and abroad, and how can we promote it? H. J. Krehbiel.
2. Family Worship, forms of, power of, and blessings of. Val. Strubhar.
3. Non-resistance. M. S. Moyer.
4. Secret Societies: *a*) Their detriment to the Church; *b*) How can a church purify itself and keep clean from them. J. C. Mehl and N. C. Hirschy.

PROGRAM COMMITTEE.

Sunday School Convention.

The annual Sunday School Convention of the Eastern District will be held in the Hereford church at Bally, Pa., on Wednesday and Thursday, August 24th and 25th. The program committee has planned for a feast of good things, and the indications at the time of this writing are that the hearty response to their invitations will make this coming convention take rank with the many good conventions held during these years since the work was started.

The topics so far accepted by those to whom they were assigned are the following:

1. My idea of an up-to-date Sunday School.
2. The Sunday School teacher's general reading and study.
3. How can our Sunday Schools come into closer relation with the conference under which we stand?
4. How can the missionary spirit be aroused and stimulated in the Sunday School?
5. The use of Sunday School literature. Besides these their will be an open parliament on "Mistakes to be avoided in Sunday School Work;" an object lesson in teaching an adult class, and the presentation of some phase of the work of the primary department.

The committee takes great pleasure in announcing that they have the promise of Rev. C. E. Hurlburt, Secretary of the Pennsylvania Bible Institute, Coatesville, Pa., to address the convention on Wednesday evening on the subject: What depends upon the Sunday School teacher's knowledge of the Bible.

There will be opportunity for presenting questions on any phase of Sunday School work by any one present. The discussions will be open to all.

One of the good results of conventions is the mutual personal acquaintance of Sunday School workers, and this feature is specifically recognized on the program this time.

The local committee will provide entertainment for all attending the convention from a distance. While the attendance promises to be large, there is no danger of overtaxing the provisions made by the committee.

The Pennsylvania Sunday School Assembly at Ringing Rocks Park, near Pottstown, will be in session during the week, August 22—26, and no doubt some of our people from a distance attending our convention at Bally will want to take in a part of the assembly either before or after the convention. These desiring a program of the assembly can obtain it by addressing the secretary, Rev. J. M. Shelly, Steelton, Pa.

The singing at our convention will be from the special music sheets provided for by the convention last year and distributed very generally in the schools of the district. Special music too may be expected from the singing people of the different schools in attendance.

Above all let every one who has the advancement of Christ's saving work through the Sunday School at heart, pray earnestly that the Holy Spirit may be in the convention with power. Let it be a pentecostal time of waiting upon God for an outpouring of the Spirit upon the work and the workers represented in the gathering.

Middle District Y. P. S. Convention.

The following is the programme of the Middle District Young People's Society Convention, to be held in connection with the Middle District Conference, September 28 to October 1, 1898, at Danvers, Illinois:—

1. Opening. *a*) Hymn by all. *b*) Scripture Read. Prayer and Welcome by the chairman.
2. Scripture Passage Responses
3. Music . . . . . By Illinois Societies.
4. Declamation . . . . . Noble, Iowa, Society.
5. Essay, "The power of Example," Bluffton Union Society.
6. Free Discussion by all. "What is the voice of this Convention in regard to Sunday Reform." Opened by Wadsworth Society
7. Essay, "How may the Y. P. S. be an effective auxiliary in the work of the church to which it belongs? . . . . . Berne Society.
8. Reading of a Short Mission Story, Pulaski Society.
9. Music . . . . . Illinois Societies.
10. Talk to the young people. "How can young people spend leisure hours to the best advantage?" . . . . . Val. Strubhar.
11. Essay, "Christlike Self-denial"—directions in which young people may exercise it. Trenton Society.
12. Short talk on "The Relation of the Y. P. S. to the Sunday School . . . . . Dalton Society
13. Free discussion. "Share the pastor should take in guiding the activity of the Society connected with his church. . . .Opened by Bethel Society.
14. Essay, "What Excuse can a Christian bring for not laboring in the cause of Christ?" Summerfield and St. Louis Societies.
15. Music . . . . . Illinois Societies.
16. Declamation . . . . . Goshen Society.
17. Song by all.
18. Prayer.

AFTERNOON.

19. Song by all.
20. Business.
21. Prayer and Consecration meeting.
22. Song, "God be with you till we meet again."

VAL. STRUBHAR, J. H. TSCHANTZ, H. P. KREHBIEL, } Program Committee.

In order that the American Bible Society may be able to respond to the many unexpected demands upon it for Testaments for the army and navy, churches and individuals are urgently invited to send contributions to William Foulke, treasurer, Bible House, New York, N. Y.

For "The Mennonite".

A Visit with Mennonite Churches Near Niagara Falls.

That several Mennonite Churches, affiliated with the General Conference, are located in the vicinity of Niagara Falls may be assumed as quite generally known. This location invests them with peculiar interest to many. To be located so near one of the grandest natural wonders of the world can be the privilege of but comparatively few persons. So, though I had been at the Falls before, it was with special interest that I started on June first for a visit with these churches, Clarence Centre in New York being about 12 miles from the Falls, and the Black Creek and Dennsville settlement in Canada about the same distance.

In going there I travelled from Cleveland to Buffalo on one of the magnificent fast trains of the unexcelled Lake Shore Railroad. At Buffalo I took the electric car and road through the country for ten miles or more till near Clarence Centre. The cars on this road, as in fact of many others of that section, are propelled by electricity produced at the Falls; the cars being thus practically hitched to Niagara river and driven through the country by that mighty force.

At the cars I was met by the young Brother Fred. Krehbiel, who, after a few miles drive, brought me to the home of his father, Jacob Krehbiel, pastor of the church at Clarence Centre. It was the evening for prayer meeting, and a meeting was in progress when we arrived, in which I had the privilege of sharing for a little while.

The first thing I did on the following morning was to take a survey of the country. One is at once impressed that this is a somewhat northern clime. All fruit trees are strikingly low, comparatively small and spreading. Nevertheless these trees and shrubs were laden with the promise of an abundant crop. The country is beautiful. It is very level. Here and there are little clusters of timber. Along the roads now and then are rows of dense shade trees. Houses and other buildings are nicely kept. In the fields the heading wheat was waving to the gentle breeze. During the summer months this surely is a delightful country to live in Part of this day I spent with Bro. Jacob Eberhard in enjoyable conversation on spiritual and other topics.

In the evening services were held in the pleasant church in Clarence Centre. The attendance was not large; in fact the church has but a small membership. It is only since the last fifteen years or so that progressive work was introduced by Jacob Krehbiel and Jacob Eberhard, who broke away from the deadening slavery to externalism to which the church had formerly been subjected. By patient and persistent effort a change for the better has gradually come; and now there are a number of young people who have united with the church, something that had but rarely occurred under the old regime of man made ordinances. With steadfast continuance of the work the church there may yet experience increased prosperity.

On the second day more visits were made in company with Bro. Krehbiel, and in the evening another service was held which was very much better attended, there being an especially large representation of young people.

Saturday and Sunday was marked out for the church on the other side of the river, in Canada. The brethren decided to make the trip over land. Bro. Eberhard furnished the rig—a pair of nice bays, newly shod and hitched to a three seated open spring wagon with wide seats in which our company of eight persons rode very comfortably. The party consisted of Bro. Eberhard and his daughter Fanny, Bro. Jacob Krehbiel and his three daughters Clara, Aletta and Mattie, Emmanuel Lapp and myself. The day was beautiful. In order to reach the Canada side we had to drive to Buffalo, which led us through the beautiful and very extensive park of that city, with its herds of deer, elk and buffalo, its pleasant lakes with many stately swans floating majestically on the placid bosom of the water. At Buffalo the turbulent Niagara, perhaps one quarter mile wide at this point, was crossed by ferry, the crossing giving the horses fright but us delight.

Now came a most delightful experience. For about ten miles we hugged the left bank of the mighty stream, with the gurgling water not more than fifty feet away. Over the open expanse played an invigorating breeze, while the eye was delighted with the changing scenery of boats and islands and the widening and narrowing of the stream. Sometimes the river is so wide that it looks more like a lake than a river By and by the southernmost point of Grand Island rose in the distance. This romantic island, encircled by the river and full of summer resorts, is seven miles wide and fourteen miles long and belongs to the United States, the larger arm of the river being on the Canada side.

It is just opposite this island that the Black Creek and Stevensville Mennonite settlement is located. Just at noon we arrived at the home of the minister, Bro. Abr. Johnson, which is located only about fifty feet from the brink of Niagara river. The bank of the river is only six or seven feet high. They use the beautiful, sparkling water of the stream for all domestic purposes. We were very hospitably received and soon were seated about the table with the family. The dinner over there still remained an hour's time before the appointed afternoon service. Young Bro. Johnson baited hooks and soon some of our company were out on the elevated walk extended above the gurgling stream, angling for inhabitants of the water. Nor was it very long before one of the fishers swung out a shining white fish as his reward. By this time a row boat had been gotten ready. Our party got in and under the skillful manipulation of the oars by young Bro. Johnson we were soon speeding up the river, holding close to shore where there was but little current. Then suddenly the boat turned and out we shot upon the river into the swift current and then glided rapidly along with the hurrying water until with skillful ply of oar we returned to the starting point.

Now the time had arrived for the meeting. Afoot we went to the little Black Creek meeting house nearby, and also located romantically in the water front. Soon people began to gather until the house was almost full. Here too a noticeable feature was the number of young people present. For the evening a prayer meeting was appointed at the home of widow Diess. I was agreeably surprised at the number that came to this meeting; there were no less than forty present. Many took part freely in prayer and testimony while many songs served to enliven the meeting.

On the following morning, Sunday, services were held at Stevensville, a little village of several hundred inhabitants. To the erection of the plain but commodious church building many conference churches have contributed. A good sized audience gathered and listened very attentively. Communion was celebrated in which almost all members of the church participated. In the evening services were again held in the Black Creek Church. The house was literally packed with auditors and some could not gain admittance. Most of these were young people. Among them undoubtedly are many that are seeking for light, who, if the truth could be presented during an extended series of meetings, would turn to the Lord. It is a field full of promise.

The night we spent with the genial Bro J. H. Weaver, whose home is also pleasantly situated on the very edge of Niagara river, and on the following morning began our return journey back to the United States by way of Buffalo. As our rig drove on shore from the ferry boat one of "Uncle Sam's" blue coated custom officials inquisitively peered into our buggy and with a twinkle in his eye asked "got any butter or eggs?" Assuring him that we did not, we were allowed to move on. Soon after I bid my agreeable travelling companions adieu and took the river driven electric car for the Falls A few hours stop was made on the way to visit the aged and pious brother Uriah Binkley. Arriving at the Falls I first went to the upper rapids and seating myself beneath a willow tree for half an hour I watched the wild antics of the waters in their tumultuous work—seething, surging, dashing high in the air, a play too surpassingly grand to describe. Then by way of the incline I went below to the foot of the roaring falls and there spent another hour seated on a great boulder and with open umbrella to keep off the falling spray. Before me in the rising mist and brought out by the beams of the afternoon sun stood the brilliant rainbow in perfect circle. From high up in the sky above me poured the immense sheet of water and broke in deafening roar in the deep at my feet, dashing itself into finest spray, and boiling up in uncontrolled fury the waters rushed madly on in the rapids below. In this awful whirl, in the very worst of the seething waters the "Maid of the Mist" made its perilous journey underneath the down pouring stream. But as if weakened it soon fell even with the current while the great cataract ceaselessly kept thundering on; mighty, awful handiwork of God.

Soon I was again speeding homeward. Arriving at Buffalo I bought passage on the "City of Buffalo," a beautiful lake steamer 312 feet long. At 8 o'clock P. M. our boat steamed grandly out upon the broad expanse of Lake Erie. From the deck the many passengers enjoyed the sight of the receding land and the falling of the shades.

Then as the cool sea breeze sprang up the comforts of the elegant parlors was sought and after an hour of reading and talking a good night's rest was enjoyed in a clean and comfortable berth. Dawn of day found me again seated on the deck and enjoying the glorious sunrise reflected in splendor on the rippling sea. A little later we steamed into Cleveland harbor, and again a few hours later and the door of my home swung open and wife and daughter welcomed me home. H. P. KREHBIEL.

Canton, Ohio, July 6, 1898.

There is much need in many quarters for the following note of warning given by "The Christian" (London), which says: "In endeavoring to speak the truth 'as it is in Jesus,' preachers should not forget the 'hard sayings' which he uttered from time to time. It is possible so to preach the Gospel of Love as to take away all its valne, by reducing it to a mere expression of sentimental good will. The kingdom of grace is the kingdom of righteousness, and it must be proclaimed as such. It means 'the strait gate,' the 'bearing of the cross,' the 'denying of one's lower self, the striving 'after perfection' at the price of all that hinders and hampers the soul. There is no 'salvation by rosewater;' it is to be obtained only at the price of blood. Jesus in His teaching made this abundantly clear, and His apostles went into their work for Him with open eyes, and so endured to the end. It is well to make this clear as daylight in pulpit and class and inquiry-room. On no other basis can enduring results be obtained. Shallow preaching breeds only 'fair-weather Christians.'"

The Sunday School,

AND Young People's Department.

EDITED BY S. M. ROSENBERGER.

This is the month of the Sunday School convention. The committee in charge has done its work. The time has been selected, the programme prepared, and announcements made. That the convention will be royally entertained is not to be questioned or doubted. The Bally people have before demonstrated that they can ably take care of a convention. It now remains for the workers and friends of our schools to arrange to be in attendance, and to make the needed preparations for making it one of the best conventions yet held.

§

In speaking of preparations now, we do not mean the specific preparation needed by those to whom places on the programme have been assigned; but we refer to general preparations that should be made on the part of every one interested. Let each one, in the first place, prepare himself by becoming expectant of great and good things. A great deal depends on the frame of mind in which we come. We have a right to great expectations because of what we received at previous conventions, and above all, we have a right to expect great blessings from the Master, in the interest of whose cause the gathering takes place, and who is ready to bless abundantly all sincere efforts to make advancement in that cause.

§

This point of expecting much should also lead us to a willingness to give out as well as to take in. Expecting good things, let us be ready to embrace opportunities where we may, by taking part, be helpful to the success of the convention. In singing, in discussion, and in sociability let us do our part faithfully.

§

Prepare for the convention by striving to bring your friends, and especially such as have not attended any previous ones. Those who have just begun active work in the Sunday school should, by all means, if possible be prevailed upon to attend. It may mean a vast deal to them to be inspired and encouraged by one of these gatherings. No convention is a complete success if not new workers have been brought in and introduced to the work.

§

Finally, the most important part in the preparation of every one is praying for the Holy Spirit to rest upon the convention. No matter what amount of worldly wisdom, of knowledge, and of tact may be brought to it, if it is not spiritual it is a failure. May God richly bless us with this needed requirement!

Good Work of Young People's Societies.

(From J. Willis Baer's annual C. E. report.)

The societies were asked to state, in short sentences, the best thing that had been accomplished this last year. Here are some of the "best things" and they have been selected with a view to showing the great range of Christian Endeavor activity. We give them without comment of any kind. They speak for themselves:

"Paid part of our church debt." "Purchased hymn books, library books, and church furniture." "Paid part of our pastor's salary." "Sent money to educate children in schools in foreign lands." "Assisted our pastor in the evening service." "Supporting home and foreign missionaries." "Held cottage and tent prayer-meetings." "Organized Sunday schools in country places." "Visiting and holding services in prisons, almshouses, hospitals, carstations and fire-engine houses, in parks and at steamboat landings." "Flower mission and 'fresh-air' fund work." "Organized chorus choir for Sunday evening services." "The study of missions and missionaries' biographies." "Formation of classes for systematic Bible study." "Special contributions for the sufferers in India and in Cuba." "Evangelistic work among the soldiers." "Distribution of good literature." "Warfare against Sunday baseball and Sunday excursions, whether by bicycle, train, or boat." "Well-planned Christian-citizonship victories won at the primaries." "Organized no-license campaign against the saloon." "Support of a missionary's family in Alaska." "Six hundred mothers and children taken from Boston to a nearby suburb for an afternoon's outing." "Home department of the Sunday school organized." "Opened a reading room in our church." "Shut up a candy store that was tempting Sunday-school scholars on Sundays." "Christmas dinners for the poor." "In charge of evening services during illness of our pastor." "Invitations to our church left at hotels Saturday nights." "Helped to close the doors of a gambling-den." "Increased amount given to missions per member from twenty cents to $2.50." "Forty of our members gave their hearts to Christ" (from the society in the Albany (N. Y.) penitentiary.) "Sustained a good-literature exchange." "A picnic for fifty-four Chicago waifs." "Closed barber shop upon Sunday." "Paying for a church pew for strangers." "Christmas box given to each inmate of the county poorhouse." "Made bandages and comfort-bags for the sailors and soldiers." "Paid our church coal bill." "Members delegated to escort two blind girls to our meetings." "Three hundred people fed in Philadelphia's slums upon Thanksgiving Day." "Furnished a bed in a hospital." "Furnished Testaments to soldiers." "Cared for four families (twenty persons) all winter." "Special missionary prayer-meeting sustained weekly." "Support native preacher in Burmah."

There are many other splendid achievements of hundreds of societies we would gladly mention at hist time, but lack of time prevents.

Extracts from the Annual Message of President Francis E. Clark.

Delivered at the Seventeenth International Convention of Christian Endeavor Societies, Nashville, Tenn., July 7, 1898.

The one and only purpose of the Young People's Society of Christian Endeavor is to bear fruit. The divine commission to a Christian organization is the same as to the individual Christian. Let us hear *our* divine commission, fellow laborers,—*"I chose you and appointed you, that ye shodld go and bear fruit."*

The doom of the unfruitful society is the same that awaits the unfruitful Christian. It is fit for the rubbish heap and the fire. The test of one is the same as of the other,—"By their fruits ye shall know them."

Christian Endeavor stands or falls by this test. It realizes how searching and severe it is; but it can ask no other, for there is no other. Every church, every religions movement within the church, every individual, must in the same way be judged.

"I am the vine; ye are the branches." Christ is the vine. Every society is a limb of the true vine. Every member should be a fruit-bearing branch. On this vine are over 54,000 Christian Endeavor branches, and three millions and a quarter of branchlets. Every one of them may be, should be, a fruit-bearing brauchlet. O what a glorious vintage to the glory of God would that mean!

Need I reassert for any donbtiug soul our time-worn, but never time-worn-out, principle that Christian Endeavor exists not for itself, but for the church? We have always proudly borne upon our banuer, "For the Church!" Amid derision and criticism and cynicism we have not lowered this standard. Every trne Endeavorer sings:—

"I love thy kingdom Lord,
The honse of thine abode,
The church our blest Redeemer saved
With his own precious blood."

"For her my tears shall fall,
For her my prayers ascend,
For her my cares and toils be given,
Till toils and cares shall end."

With almost passionate love he cries,
"O mother dear, Jerusalem,"

and his "mother dear, Jerusalem," is his own loved church. Then every year we will pray with increased earnestness, "More fruit for thy church, O God, more fruit for thy church."

Ah! militant Endeavorer, North and South, united by a common covenant, known by a common name, as you have come together in this Convention from every section, so come together to fight the moral enemies of your country. They are stronger than the Spaniards, more to be dreaded than any hostile coalition; they ravage our cities, inland and coast alike, as a thousand fleets of Cervera could not do. Endeavorers, as patriots hear the Master's call, not only to bring forth the peaceable fruits of righteousness, but to destroy the unfruitfnl works of darkness.

May I suggest that this coming year we should unitedly as never before stand for the sanctity of the Lord's Day against the constant encroachments of the enemy? The distractions and excitements of war, the loosening of moral restraints which are inevitable at such a time, the demoralization of camp and field, demand that we fight the enemy in the rear, as well as the foe in the field; and one of the foes that young Christian America will have to fight as never before will be the enemy that would degrade and secularize the Lord's Day, and with it dim lustre of all spiritual things.

For arbitration as against war between all lands wherever peace with honor can be preserved thereby, we will always stand; and for an alliance of love and seavice with our own kith and kin on this side of the sea, and beyond the sea, let us not hesitate to declare ourselves. When in 1900 we go to London thousands strong, we will sign, seal, and deliver our treaty of alliance, and we will welcome all in every land who love our Lord. Is this fruit too large and fair for the Christian Endeavor vine to carry? O ye of little faith! let it not be thonght a thing incredible with you that God can do this, for our alliance will be not to promote selfish schemes of selfish men, not to enthrone one and dethrone another, but to enthrone and crown the Lord Christ King of kings and Lord of lords in all the world.

Think for a moment of the young people of the Christian world, united to win the non-Christian world to its rightful Ruler. That is the meaning of an alliance in Christian Endeavor,—a missionary alliance of the missionary races.

Some C. E. Statistics.

(From Secretary Baer's Report.)

In its native land Christian Eddeavor still moves forward. There are now, within the borders of the United States, 41,222 societies. Pennsylvania with 3,679 societies, New York with 3,117, Ohio with 2,450, Illinois with 2,072, Indiana with 1,414, Iowa with 1,358, and Michigan with 1,072, are the States at the head of the procession, and in the order named. These figures do not include the Junior, Intermediate, and other societies.

So far as we know, Rnssia is the only country in the world without its Christian Eudeavor Society. England has 4,647; Canada, 3,456; Australia, 2,284; Scotland, 535; India, 433; Wales, 331; Ireland, 213; China, 139; Africa, 110. The list is too long to be reported fully here and at this time. The total enrollment from without the United States in 11,775 societies. The increase in South Africa, India, China, Germany, and throughout Great Britian has been large.

The total enrollment of world-wide Christian Endeavor is 54,191 societies with an individual membership of more than three and one quarter millions.

Mission Department.

EDITED BY A. B. SHELLY.

From Our Missionfield in Oklahoma.

Missionary M. M. Horsch has commenced building a chapel npon his station near Arapahoe.

§

The Missionboard, not having found a missionary for Darlington according to the plan adopted at its late session, has now the continuance of the school under consideration.

§

Missionary J. A. Funk has asked the missionboard for a short leave of absence in order to attend Mr. Moody's Bible Institute at Chicago for a short time. The Board has granted him his request.

§

Sister Bertha Kinsinger, who has had charge of the primary department in our mission school at Cantonment for some time, has been assigned to the higher department of said school, made vacant by the resignation of brother G. A. Linscheid. A teacher for the primary department has not yet been appointed.

§

Some of the Government officials and employes at Darlington are reported to have expressed the wish that we continue our school at that place and not abandon the same as the Missionboard had decided to do. Some one of them shall have made the remark that our school is far superior to the Government schools.

§

Brother H. G. Allebach, for some time superintendent of the mission school at Darlington, has left our mission and returns to his native home in Pennsylvania to take charge of one or two congregations as preacher. Brother Auernheimer, the farmer at Cantonment, is temporarily taking care of things at Darlington.

§

One of the early converts of our mission, who by force of circumstances was drawn away from us, has recently written to the secretary of our Missionboard stating, that she could never be happy unless she could be assured of our forgiveness for leaving us and being received again as a member of our Church. The seed apparently choked for a season has not died. It is springing forth into new life again.

§

Missionary R. Petter and wife have been visiting the churches of the Northern Conference during the last few months. This visit, which is made by the permission of the Missionboard and upon the request of the Northern Conference, will no doubt enhance the interest for our Indian mission in the churches he is visiting. Brother Petter has fonnd a friendly reception wherever he went and was permitted to speak to large audiences, explaining to them the work in which he and others are engaged. He will also visit the Cheyennes in Montana.

§

The featnre in connection with our mission which the Missionboard, as well as all true friends of our mission, regrets and laments more than any other, is the frequent change of workers. As it will always require a certain length of time to introduce a person to the work so as to be an efficient worker, it is to be regretted when such leave again as soon as they have become familiar with the work, and thus new and unexperienced workers are brought into the field all the time. Besides this, the frequent change of workers causes the Missionboard no small amonnt of work and anxiety.

Our New Mission Station at Hammon, Okla.

Brother H. J. Kliewer, wno was recently sent to Hammon, Okla., to work among the Red Moon Indians living there, sends us encouraging reports of this new field. The Indians manifest an earnest desire for the Gospel and have thus far come in goodly numbers to have the Gospel preached to them. Brother Kliewer, not yet being sufficiently familiar with their langnage, is obliged to make use of an interpreter in speaking to the Indians. He has, however, commenced the study of the Cheyenne langusge and hopes soon to be able to proclaim the Gospel to the Indians in their own language.

One thing Brother Kliewer is sadly in need of, namely a suitable honse to live in. He is for the present boarding and lodging with one of the Government farmers. But the accommodations he here has, although they are as good as they can be obtained, are, as it seem, not at all suitable for the missionary. And besides that, it is expected that the family with whom brother Kliewer is living, will before long move to some other place, by which he may be deprived of his home altogether. The Missionboard has therefore the erection of a home for missionary Kliewer under consideration and will no doubt build one as soon as circumstances and means will warrent us to do so. This field seems to be a promising one and the work upon it should not be hindered or retarded by the want of a suitable home for the missionary. It is thought that a suitable missionhouse, one that will answer all present demands, may be built for $500—$600.

The Indians of Metlakahtla.

When Mr. William Duncan, the honored missionary, was compelled to leave Canadian territory with his Christianized Indians by the unfavorable attitnde of an Anglican bishop and Canadian laws, the United States Congress, in 1887 and 1891, granted to them Annette Island, an island about fifteen miles long and five miles wide, at the southern bonndary of Alaska, which contains fertile fields, timber lands, well-filled streams, and a mountainous range in the centre, which is thought to contain valuable metals and minerals. These Indians left all their possessions in Canada, where Mr. Duncan had been laboring among them for thirty years, and like our pilgrim fore-fathers, came to s new land in search of liberty and peace. They have established a model settlement of about 1,000 model citizens, all of whom have subscribed to the following Declaration of Residents:

"We, the people of Metlakahtla, Alaska, in order to secure to ourselves and our posterity the blessings of a Christian home, do severally subscribe to the following rules for the regulation of our conduct and town affairs:

First—To reverence the Sabbath and to refrain from all unnecessary secular work on that day; to attend divine worship; to take the Bible for our rule of faith; to regard all true Christians as our brethren, and to be truthful, honest and industrious.

Second—To be faithful and loyal to the government and laws of the United States.

Third—To render our votes, when called npon, for the election of the town council, and to promptly obey the by-laws and orders imposed by the said council.

Fourth—To attend to the education of our children, and keep them at school as regularly as possible.

Fifth—To totally abstain from all intoxicants and gambling, and never attend heathen festivities or countenance heathen customs in surrounding villages.

Sixth—To strictly carry ont all sanitary regnlation necessary for the health of the town.

Seventh—To identify ourselves with the progress of the settlement, and to utilize the land we hold.

Eighth—Never to alienate, give away, or sell our land, or building lots, or any portion thereof, to any person or persons who have not subscribed to these rules."

In Metlakahtla there is no need of a jail, for there are no criminals, and the money that would in other towns be spent for enforcing law and order and caring for the poor, is here nsed for edncation and improvements. There are no filthy streets and no "commnnal honses," with their ten or fifteen families each, as in most Alaskan towns. Metlakahtla is a village of neat, pretty cottages, with well cnltivated gardens for each separate family. Here is an unanswerable argument for the power of the Gospel to transform the degraded and ignorant, and a clear proof that it is *worth while* to seek to save the Indians.

—Selected from the *Missionary Review*.

The Golden Age of Missions.

The Church at home is now going throngh much the same experience that comes to very nearly every missionary on the field. It is a common, if not universal experience there that after two or three years of work an earnest man or woman, who has gone out full of enthnsiasm and ambition, comes to wonder whether, after all, a mistake has not been made, and whether better work could not be done somewhere else, perhaps at home. The work is so different from what was anticipated, and they seem to make so little progress. Sometimes they yield. More often they hold firm and find that their grandest, most successful work is yet before them. They take it up with new heart, new energy, and, a little later, look upon withdrawal, if for any reason that becomes necessary, as the greatest possible trial.

So it will be with the Church. It is now in its trying time. It is facing as never before the real problem of the Christianizing, not merely the evangelizing of the world. If it holds true, if it supports the work it has commenced and enables it to be carried on, it will find a golden age before it such as it has not dreamed of. If it holds back, the story of the Middle Ages may be repeated, and the world may wait for evangelists from Africa to do in America what Americans are now doing in the Levant.

Let us look for a moment at the immediate possibilities. The battle with the great systems is on as it has never been. Buddhism in Siam, in China, in Japan, is bestirring itself to resist the encroachments of Christianity. Hinduism is looking anxiously at the signs of its weakening power, over not merely the educated, but the common people. Islam shows an, as yet, undivided and apparently unconcerned front, yet recent events make manifest its realization that it has at last met a foe the strongest it has ever encountered. While this is true, however, it must not be supposed that the end is near. Such systems are not conquered in a generation. They survive many severe wounds, and rally even after they apper to be conquered. That they can be conquered, however, and that they will be, is as true as Christianity itself. When they yield, then will be the golden age of missions.

How soon that will come depends very much upon the attitude of the Church towsrd the work during these coming years. If the vantage-ground is to be kept and increast, the day of success will be hastened. If work already done is to be given up, if the orders to those at the front are to be Retreat, instead of Advance, then the delay may be indefinite. Now is a time of test, not a time of crisis, for crisis implies a possible failure, and God's work knows no such possibility. It may, however, be delayed through failure of His appointed means fully to meet the demands upon them. To meet them requires effort, patient, persevering, persistent effort; but that will win.—*The Independent*.

Praying and Giving.

Into every Christian heart, into every heart grateful for God's mercies, there comes a desire to do something in return for its blessings. And Jesus, knowing this craving of the soul, showed us how it could be satisfied by telling us that whatever we did for the least of his children we did for him. The following incident only re-affirms the same fact:

A rich youth in Rome had suffered from a dangerous illness. On recovering his health his heart was filled with gratitude, and he exclaimed:

"Oh, thon all-sufficient Creator! could man recompense thee, how willingly would I give thee all my possessions!"

Hermes, the herdsman, heard this and said to the rich youth:

"All good gifts come from above; thither thou canst send nothing. Come, follow me."

He took him to a hut, where was nothing but wretchedness and misery; the father lay on a bed of sickness; the mother wept; the children were destitute of clothing and crying for bread. Hermes said: "See here an altar for the sacrifice; see here the Lord's representatives."

The youth assisted them bountifully, and the poor people blessed him with tears. Hermes smiled and said:

"Thus turn always thy grateful countenance—first to heaven and then to earth."

General Church Intelligence.

The Financial Secretary of the Mennonite Old People's Home near Dalton, Ohio, acknowledges the receipt of $3573.80 towards the Building Fund of said institution. The donations range from $1.00 upwards to $500.00 a piece.

¶

Some of the wooden churches of Norway are fully 700 years old, and are still in an excellent state of preservation. Their timbers have successfully resisted the frosty and almost arctic winters, because they have been repeatedly coated with tar.

¶

In connection with the conference of the Young Women's Christian Association and other workers at Northfield this summer, Mr. Moody suggests that churches, endeavor societies and other organizations have a tent at the camp and keep it full by sending to it different delegations.

¶

The Evangelical Association has a membership in Japan of 819 souls. The net increase of members during the past year was 16. The number of itinerant ministers is 18, with 7 local preachers. Their Sunday-schools count 56 officers and teachers and 506 pupils. Only one member from the Sunday-school was added to the church during the last year.

¶

The editor of the *Church Helper* writes: The warm weather seems to have a depressing effect on the people on Sundays. But of course the sun shines much hotter on Sundays than it does on other days, and then it seems to have a bad habit of rising earlier than it does at any other time, at least we have noticed that there are a number of people who are always prompt when the 7 o'clock whistle blows on six days of the week, but on Sunday it is too early to get out to Sunday-school at 9.15. Come now friends do you plead "guilty or not guilty."

¶

"Sister Lina," one of the workers at the Mennonite City Mission in Chicago, writes, "The number at our indoor meetings have materially fallen off, as the hall seems very warm at times, still the meetings are interesting and the attention good. To partly make up for the falling off in numbers we have been holding meetings on the streets. We had two meetings this evening, both well attended. The order usually is good, and people who otherwise would not go to hear God's word, thus hear a short, pointed Gospel talk and a number of Gospel songs."

¶

The "Christian Commission," with D. L. Moody at its head, and such men as Gen. O. O. Howard, Major Whittle, Ira D. Sankey, Dr. Dixon and others as co-workers, is doing much for the spiritual welfare of our soldier boys. Evangelistic meetings are held daily at the different places where the soldiers are encamped, and as a result of these meetings numbers have been converted, who at home were unconcerned about their soul's salvation. One of these said, "I thank God, that I have been brought to Florida, for in these meetings here I have become a Christian. If I shall now die in Cuba all will be well with me."

¶

Some one writes: If I were a Sunday-school teacher—I would not read the questions from the Quarterly and let the class read the corresponding answers from the opposite page and call this performance teaching. If I were too lazy to study my lesson, I might do this, but I wouldn't call it teaching. I would not give people the idea that if I wasn't elected to an office I would not do any work. I would not get balky if things did not go my way. I'd pull anyhow. I would not take a pleasure ride on my bicycle on Sunday morning and teach a lesson on Sabbath observance in the afternoon. I would not play cards, attend dancing parties or other questionable and sinful amusements, or associate with persons of shady character and then try to lead my class to Christ. No I wouldn't. But I am ONLY A SCHOLAR.

The Annual Conference of the Mennonite Church of Ontario, convened in the Weidman church, Markham, May 26 and 27, 1898

The following resolutions were passed:

1. That Bro. Noah Stauffer be a delegate to the General Conference Committee.

2. That the bishops and Bro. Noah Stauffer appoint the remaining delegates to the General Conference.

3. That this Conference sanctions the sending out of ministers to places where we have no members.

4. That this Conference recommends that our brethren should not wear badges at funerals when acting as pall-bearers.

5. That we re-affirm Resolution 4 passed at the Semi-Annual Conference of Waterloo Co., on the 13 of April, 1893, which reads: "We unanimously advise our brethren and sisters not to have their likeness taken."

6. That this Conference appoint a Committee to draw up a number of Scriptural Articles for discussion at our Annual Conference and appoint those who are to discuss them.

7. That this Conference advises that all those who can conscientiously vote for Prohibition shall do so.

8. That this Conference has not sufficient information to give advice on the *Appeal for Aid* to support the Orphans of India.

9. That all questions presented to the Annual Conference shall be entered on the minutes.

The Schwenkfelder denomination, at their last conference revised their constitution on the lodge question so that chapter 12 reads as follows:

"Secret societies are to be condemned as foolish in their origin, development and historical claims; as childish in their performances, as selfish and exclusive in their constitution and aims. They allow a priesthood without piety, a membership without morality, and a hope of heaven without holiness of heart. They are capable of producing much evil and are incapable of producing any good which might not be effected by safe and open means. They cannot claim the best in any man. The single distinctive element of secrecy makes the oath-bound society injurious in its effects on society and the individual. Membership in the least objectionable of them shuts a man's mouth against the principle of secrecy, brings him into the general lodge system, opens a natural door to the other doors more objectionable, and so far as the order is secret at all tends to a selfish, clannish and derisive spirit in society. If serious reputable citizens join the less objectionable of these societies their example tends to encourage others to become members of those whose influence is still more pernicious; while some of these societies are less objectionable than others, yet whenever the obligation to secrecy is attached to them they should be shunned, and we earnestly exhort all our members to keep clear of the whole system."

Marriages.

GEISINGER—MOYER.—On July 2nd, 1898, at his home, by Rev. A. B. Shelly, Charles A. Geisinger and Mary G. Moyer, both of Springfield, Bucks Co.

Deaths.

SMITH.—On July 2, 1898, in Souderton, Pa., of a complication of diseases, Emma Catharine, wife of Geo. W. Smith, a born Holtzman, aged 42 yrs., 1 mo. and 9 days. Interment was made at the West Swamp church on July 12th. Funeral services were conducted by J. S. Moyer and A. B. Shelly, Funeral text, Psalm 119: 15.

CRUMER.—On July 8th, 1898, in Quakertown, Bucks Co., Pa., Jacob T. Clymer, aged 61 years, 2 months, 9 days. Funeral services were held on July 13th in the Ev. Mennonite Church, Quakertown, by Revs. D. H. Reiter and M. Zyner. Funeral sermon preached in the Trumbauersville Union Church, from Prov. 14: 32, by Rev. A. B. Shelly. Interment was made on the Trumbauersville cemetery.

HIGH.—On July 14, 1898, in Bedminster, Pa., Jacob L. High, aged 87 yrs., 6 mos. and 13 days. Services and interment on the 17th at the Deep Run Brick Mennonite church. Allen M. Fretz, the pastor, was assisted by John Gross and Jacob Rush.

HIESTAND.—On June 28, 1898, at Palm, Pa., William Hiestand, aged 57 yrs., 3 mos. and 24 days. Deceased had been a sufferer for over a year from a sore arm from which ensued blood poisoning resulting in his death. He bore his sufferings patiently and with perfect resignation awaited the summons to the better world. He leaves a sorely bereaved widow and brothers and sisters to mourn their loss. Burial took place on July 2d in the new cemetery at the Bally Mennonite church. Funeral services were conducted by A. S. Shelly and W. S. Gottshall.

FOX.—On July 19, 1898, near Bally, Pa., Charles, son of James and Laura Fox, aged 8 yrs., 6 mos. and 3 days. Burial on the 21st in the Mennonite cemetery. Funeral services by A. S. Shelly.

FOX.—On July 25, 1898, Annie Fox, an infant sister of the above, aged 1 yr., 9 mos. and 3 days, the cause of both deaths being scarlet fever. Burial on the 28th in the Mennonite cemetery. Services by A. S. Shelly.

Contributions.

For Foreign Missions, received during June.

From the Bergthal cong., Manitoba, $61.00; Wm. Rempel, Sr., Manitoba, $1.50; Bergthal cong., Oklahoma, $8.00; Summerfield cong., Ill., $20.00; Alexanderwohl cong. Kan., $65.00; Emmenthal S. S., Kan., $2.61; H. Feldman, Ia., $5.00; South Alexanderwohl Y. P. Society, Kan., $10.00; Phila. Pa. cong., $22.00; B. F. Wisely, Bethel College, $10.00; Henderson, Neb., Mission Festival collection, $95.20; Hoffnungsfeld—Eden cong., Kan., dedication collection, $59.00; Hillsboro, Kan., collection at Children's festival, $4.60; Bethel cong. Mo., $2.45; Bethel college cong., $20.65; Salem cong., Neb., $46.46; Salem cong., Ohio, $15.61; Jacob Baumgartner, Dalton, Ohio, $1.00; Hoffnungsfeld S. S., Kan., $6.00; Brnderthal cong., Minn., $22.69; Butterfield cong., Minn., $10.51; Bethel cong., Minn. $147.10; Jacob S. Moyer, Centre Valley, Pa., $3.00.

Gratefully acknowledged.

GUSTAV HARDER, Treasurer.

Brainerd, Kansas.

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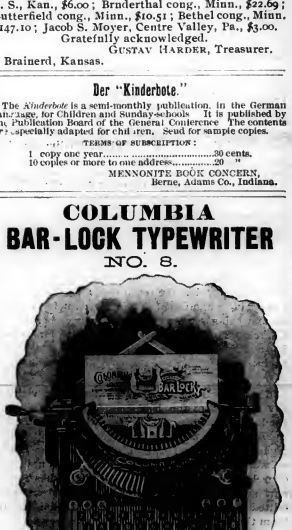

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Vol. XIII. No. 12. Quakertown, Pa., September, 1898. Whole No. 156.

The Light of God's Word.

Thy word is a lamp unto my feet, and a light unto my path. Ps. 11: 105.

Dear Lord, Thy good and precious book seems written all for me,
Wherever I may open it, I find a word from Thee.
My eyes are dim, but this one verse is pillow for the night,
Thy promise that at evening time it shall be surely light.

It was not always light with me; for many a sinful year
I walked in darkness far from Thee; but Thou hast brought me near
And washed me in Thy precious blood, and taught me by Thy grace,
And lifted upon my poor soul the brightness of Thy face.

The Spirit shines upon Thy word and makes it clear indeed,
Just like a shining lamp held up beside me as I read;
And brings it to my mind again alone upon my bed,
Till all abroad within my heart the love of God is shed.

I've nearly passed the shadows and the sorrows here below;
A little while—a little while and He will come I know,
And take me to the glory that I think is very near,
When I shall see Him face to face and His sweet welcome hear.

And now my loving Jesus is my Light at Eventide,
The welcome guest that enters in forever to abide;
He never leaves me in the dark, but leads me all the way,—
So it is light at evening time and soon it shall be day.

Eastern District Sunday School Convention.

Proceedings of the Twenty-fifth Annual Sunday School Convention held in the Hereford Mennonite Church at Bally, Pa., August 24th and 25th, 1898.

The Convention was opened on Wednesday, August 24th, at 2 P. M. with devotional exercises led by Rev. A. B. Shelly, the retiring President, Rev. W. S. Gottshall presiding. An address of welcome in behalf of the Bally school was then delivered by Miss Annie C. Funk. She welcomed us warmly in her opening remarks and continued with a comprehensive history of the Mennonite Sunday-school Conventions since their inception twenty-five years ago. The sincerity of the welcome was afterwards demonstrated in the arrangements which had been made for our comfort during the sessions of the convention. Miss Flora Allebach, of the Schwenksville school, responded in well chosen words, enphasizing the fact that in order to have a good convention it must be a Spiritual convention.

Organization was then effected by electing for President of the Convention, W. M. Gehman; Secretary, Edwin Ehret, and Treasurer, Rev. J. S. Moyer. Immediately after, the Treasurer presented a report for the past year which was read and accepted. The new officers then took their respective places, and the President appointed A. S. Berky and I. K. Freed a committee to tabulate the reports of the various schools. Upon motion a committee consisting of Rev. N. B. Grubb, I. K. Freed and Rev. A. M. Fretz was also appointed to draw up resoluions.

The first topic "An up-to-date Sunday School," was then taken up and ably treated in a paper by Jos. B. Bechtel, who defined an up-to date Sunday School by saying that anything is up to date that brings about the best results in the shortest time, and that this holds true in the spiritual world as well as in the material, so that an up-to-date Sunday School is one which brings about the best results with the least efforts. The main object of the Sunday School is the teaching of the Bible unto Salvation and thus we have before us a definite work which must be done in a definite way. An up-to-date room in which are the best advantages, is also one of the requirements of an up-to-date Sunday School.

In the open discussion which followed, W. H. Kratz expressed the thought that a special department of the Sunday School and likewise the greatest and most effective weapon in the hands of a Superintendent is good moral literature of whatsoever kind. Much should be religious but all of it moral. Rev. A. S. Shelly, referring to a portion of the paper read in connection with this topic, remarked that as in machinery simplicity is the greatest improvement, so in a Sunday School the simplest way of running the school is thebest. Rev. N. B. Grubb stated that one of the features of an up-to-date Sunday School is a superintendent who does not feel as if he owns the school. He advocated a change in the officers of the school occasionally. I. K. Freed thought that in an up-to-date Sunday School teachers should do more teaching and less preaching. If a teacher does all the talking, very little preparation is made on the part of the scholar.

This closed the discussion and then a new feature in our conventions was introduced, that of allowing ten minutes for sociability, when opportunity was given for getting better acquainted with one another.

The next topic on the program was on the subject of "The Sunday School Teacher's general reading and study," and was treated in a paper by A.G.Moyer who brought out the following points:—

1. The reading of the Sunday School Teacher determines his character largely.

2. His reading should include more than simply the daily topics. It should include church papers and religious literature.

3. The reading we do influences our lives to a great extent.

4. The teacher should read not only general matter, but also along the lines of the Sunday School lesson.

An open discussion on the subject was next in order and Rev. A. S. Shelly in his remarks said, that a teacher cannot properly direct his scholars what to read unless he knows what to recommend to them. He must himself first read such things as are worth reading and that he can recommend to others. Horace Shantz stated that the reading of a Sunday School worker ought to be such as will help him along in his line of work in which he is engaged. H. G. Allebach following by saying that it is important for teachers to be able to answer the questions of their scholars and only Bible study can enable him to do so.

After singing a hymn, the topic "How can our Sunday School come into closer relation with the Conference under which we stand," was discussed by Rev. A. M. Fretz, who said that a peculiar and close relation is suggested by the wording of the topic. The Conference and the Sunday School have perhaps the same aim and object in view. The Sunday School is the child not only of the family but in the family, and thus stands in close relation with the Church. It is an established fact that the great workers of the Church have come through the medium of the Sunday School and if the mutual relationship is not recognized how can this relation be established. He considered it the duty of Conference to take more interest in the work of the Sunday School and suggested that each Sunday School might send a delegate to the Conference, or that the Sunday School Convention might be held in connection with the Conference sessions. He further stated that the church papers should contain more matter of direct interest to the Sunday School.

The discussion which followed on this topic emphasized the fact that the relations between the Sunday School and the Conference is most intimate; that the Sunday School is an organization within an organization.

Following the singing of a hymn, the papers for referred questions which had been distributed during the earlier part of the session, were collected, after which Rev. N. B. Grubb stated that the Schwenkfelder Sunday Schools would be assembled in Convention at Worcester on the following day and presented the following resolution which was unanimously adopted upon motion:

The Sunday School Workers of the Eastern District Conference of the Mennonite Church in Convention assembled at Bally, Pa., this 24th and 25th day of August, send most cordial greetings to our brethren of the Schwenkfelder Church also in Convention assembled, at Worcester, Pa. We realize that our work is mutual and lies along the same way, especially because of the similarity of doctrine taught. We wish God's choicest blessings on the deliberations of your convention and pray all may be uplifted and furthered in the blessed cause of the Master.

After singing another hymn the afternoon session adjourned to the Sunday School room of the Church where the entertainment committee had placed a sumptuous repast at our disposal.

The evening session was opened at 7.30 o'clock with a service of song and prayer, led by S. M. Musselman. After the answering of the referred questions Rev. H. G. Allebach discussed the topic "How can the Missionary Spirit be aroused and stimulated in the Sunday School," and opened by saying that the Missionary Spirit is a burning desire to have the heathen converted. This should be the desire in the heart of the Sunday School pupil as well as in the missionary. To some people conversion consists only in belonging to the church. The

Continued on Page 93.

The Emigration of the Doukhobortsi.

Under the above heading *The Friend* brings the following interesting information concerning these "Christian martyrs of the Caucasus" and an appeal for needed aid in their effort to escape from their present oppressed condition:

"There is a movement taking place in the world to-day," says the article, "of far more importance than the war between America and Spain, or the encroachment of European nations upon China, or any other political event which, for the time being, occupies the mind of civilized nations,—this is the movement towards the realization of the true Christian life, which, though without clamor and show, is the more surely and persistently developing in various corners of the earth, and in which a foremost place belongs to the Doukhobortsi or Spirit-Wrestlers of the Caucasus.

"It will already be known to some of those who read this, that these people have existed in Russia for the last hundred years, and have throughout that period been more or less persecuted for their refusal to bear arms or to have anything to do with the killing or injury of their fellow men. This has been their one offence in the eyes of the authorities, for in character and habits they have been recognized as remarkably industrious, honest, intelligent, truthful and kindly.

"There are many in this Western world, where the struggle for life and prosperity is so keen, who to-day dream of and long for the ideal Society, where men shall not contend with one another, but love one another; where service shall be rendered for service in true brotherhood and not for personal gain; where there shall be none who lack and none who grow rich at the expense of their fellows; where good order shall be preserved by the power of love and intelligence, and not by prison and police. This ideal has actually been realized in our own time in some of the villages of the Caucasus. And during the terrible outburst of persecution which such a manner of life has evoked, it has been their reliance upon the Divine source whence such life and conduct emanates, which has enabled the Doukhobortsi to help one another in the utmost extremity of need and to stand firm in the hour of trial. The story of the faith and practice, as well as the persecution of this people, is told in a little book entitled, 'Christian Martyrdom in Russia.'

"For the last few years the friends of the Doukhobortsi have been laboring to spread information in Russia about them (if so be this might lead to an abatement of their sufferings) and to collect funds for the relief of those who were cut off from their usual means of support, also to obtain leave from the Government for their emigration.

"At length this leave has been given. The authorities are now even eager to get rid of them, and by increasing the pressure of the persecution, are doing all they can to drive them out of the country. These people who were formerly well-to-do, are now almost completely ruined. A part of them have been taken from their homes and placed in such conditions that more than one thousand of them have already died out. Those who hold firm to their convictions must die from exhaustion and starvation (as far as we can see), if they remain in Russia another winter.

"The Doukhobortsi themselves feel and say that they have reached the limit their strength, and ask their friends in other countries to help them in this extremity. The latest news we have from them is that those who were banished from their homes to other villages, and who are in the greatest need (amounting to about thirty-five hundred) have decided to leave Russia at once, cost what it may. They say that no lot could be worse that what they are now enduring, and that if they cannot emigrate all together in an organized manner, they must still go in whatever way may be possible for them. The remaining eight thousand or more also increasingly feel the pressure of persecution and would most likely eventually follow.

"In the meantime their friends in England have been issuing appeals and collecting funds,—as yet amounting only to about £2,000. This, together with the sum of £4,700 which was put aside a few years ago by the Doukhobortsi themselves for the same purpose, is only sufficient to *commence* the emigration. It will be seen that far larger sums are required, if the undertaking is to be continued and carried out.

"A representative Committee has been formed by the Society of Friends in England for dealing with this matter, who have been gathering information about suitable localities for the emigration in different places. The Doukhobortsi themselves desire to go to America, and all circumstances tend to show that this is the country most suitable for the purpose. The funds however are not in hand at present for the cost of passage, etc., and there has not been time to select the locality or to make necessary preparations. As there is no time to be lost in helping them to move out of Russia, it has been decided to commence their transportion to the nearest available locality, where they may settle for a time and which might serve as a intermediary station in their hoped-for further journey to America. The most suitable place for this purpose appears to be the island of Cyprus,—as being near the Caucasus and under British rule. An English friend of the Doukhobortsi is now on the island engaged in selecting land; and two of their own people, who came to England a few weeks ago as deputies from their brethren, have also started for Cyprus, accompanied by a Russian friend who understands English.

"The present appeal is specially addressed to American sympathizers in this cause. Very much depends upon wise and generous action at this juncture, and we are encouraged in the hope of finding true helpers in America,—the land of those who have in their time suffered and done so much for liberty and religious tolerance.

"The ways in which help may be rendered are various:

(1) Recommendations as to suitable localities for the emigration. The Doukhobortsi are accustomed to extensive agriculture, chiefly corn growing, and a dry climate with cold winters. Practising communism and understanding all needful handicrafts, their community when established, would be entirely self-supporting.

(2) The loan or hire and equipping of vessels for transportation.

(3) General help through subscription and such true sympathy as may lead a number of faithful men and women to give themselves to the work. These, by making sacrifices in their own lives for it, would become sharers together in a movement which directly tends to the coming and establishment of the kingdom of God amongst men.

(4) The spreading of information by distribution of leaflets, letters in newspapers, sale of books, etc., etc.

"It is greatly to be desired that before winter suitable land in America will have been decided upon, and some of the emigrants already settled, that they may prepare the ground for next year's crops.

"In sending out this appeal we have the sincere hope that those who are sharers in the one common cause will actively respond, according as ability is given them."

VLADIMIR TCHERTKOFF,
PAUL BIRIUKOFF,
ELIZA PICKARD.

To this appeal *The Friend* gives the following endorsement:

"It is believed that funds thus bestowed will be judiciously and economically applied under the supervision of a committee of Friends and others who are devoting much time and effort to the relief of this long-suffering people. Money may be remitted by check or draft to the order of WILLIAM EVANS, No. 252 South Front St., Philadelphia.

A Happy Home.

Home is the residence not only of the body, but of the heart. It is a place for the effections to unfold and develop themselves; for children to love, and learn, and play in; for husband and wife to toil smilingly together and make life a blessing.

The object of all ambition should be to be happy at home; if we are not happy there we cannot be happy elsewhere. It is the best proof of the virtues of a family circle to see a happy fireside.

When love reigns over all, then all will be right. No matter how humble the abode, if it be thus garnished with goodness, and sweetened with kindness, the heart will turn longingly toward it from all the world's tumults as the dearest spot on earth.

We should not mar our homes by ill temper. A single bitter word may disquiet an entire family for a whole day. Kind words always pay. They do not cost much, yet they accomplish a great deal; they also produce their own image on men's souls. They soothe and quiet, and comfort the heart of man and shame him out of his sour moroseness and unkindness.

We have not begun to use kind words in such abundance as we ought. The right word fitly spoken may change the whole career of a human being. Judicious training in a true home will give us young men firm, and yet tender-hearted whose taste instinctively shuns what is low and vulgar and hence saves them from temptation which otherwise might prove fatal. How careful should parents be to make sunny, joyous, bright, and attractive their homes, for on them is built the great fabric of the years to come. There the long chain of life-experiences and lifetime memories begins and thought travels the path so often, lingering here and there by the way, living over and over again the sunny springtime memories.

To make a happy home is one of the greatest and most useful studies of life, and in so doing the heads of families should realize their dependence of Him who is the great source of all true happiness, and that faith and trust in Him is needful to prepare them to properly meet with all of life's joys and sorrows, and fit them and others under their care for happiness here and hereafter.—*Sel.*

Sympathy Saving.

A word of sympathy will often do wonders. In point of fact, sympathy saves. John B. Gough, as a young man, was a notorious drunkard. No man in drunkenness was ever more the brute than he. At last he was induced to sign the pledge, and he determined that he would keep it. But later on while working at his bench, despair seized him. No word of sympathy had yet been spoken to him. Throwing off his apron, he said: "I'll give it up! I'll go down to the saloon for a drink!" In that moment a lawyer entered his shop, and extending his hand in a cordial greeting, said: "John, keep up a brave heart! God bless you! Call at my office and see me!" These words gave him new courage, and determined him to fight the demon. He had a bitter fight, but he fought, and with God's help, won.

Bad Habits.

Bad habits are contracted by bad examples or bad management, before we have judgment to discern their approaches; or because the eye of reason is laid asleep or has not compass of view sufficient to look around in every quarter. Coleridge, one of the first poets of his time, battled for twenty years before he could master his great enemy, the habit of the use of opium. He hired a man to watch him him day and night and keep him by force from tasting that drug. He formed resolution after resolution, yet during all the best years of his life he wasted his substance and his health, and even neglected his family. He would lay plans to cheat the very man whom he paid to keep the drug from him and bribe the jailer to whom he had surrendered himself.

This case is certainly an extreme one, but there are many whose eyes these lines will meet, who are as truly the slaves of such an habit as his. Their habits may be the use of opium, tobacco, strong drink, swearing or others. Many do not care for the future, because such things delight them. Such say we will enjoy life while we may, and will catch pleasure as it flies. This they call enjoyment and think it is time enough to steer out of danger when we are sailing swiftly with the current.

Thousands are ruined by bad habits every year. Some people form habits of wrong doing willfully; they glide into them by degrees, and almost without thinking into what danger it is leading them and others know it, and say when I find out that it is injuring me I will give it up.

We must not be slow in the breaking of a bad habit, for a quick resolution is better than a gradual weaning. Such habits have an effect upon our pleasures and upon our actions, and even upon our thoughts and sentiments. They do not take so much effect in youth, but in middle age they gain ground, and in old age they govern without control. These evil habits must be conquered or they will conquer us and destroy our peace and happiness. Bad habits make *men* sink to the lowest depth of shame and misery.

The best way for us is to begin well, for it is in the beginning of life that that that system of conduct is adopted which soon assumes the force of habit. If we begin well, then the habit of doing well will become quite as easy as the habit of doing badly. We must pitch upon that course of life which is the most excellent, and habit of following this course will become most delightful.

Well begun is half ended, says the Proverb, and a good beginning is half the battle. Many promising young men have injured themselves by a first false step at the commencement of life, while others of much less promising talents, have succeeded simply by beginning well, and going onward.

A father once told his little boy, who was so much in the habit of doing wrong deeds, that for every wrong deed he committed he should drive a nail into a post; when the post was full, he told the lad to withdraw the nails every time he resisted the evil. This he did, but the holes still remained there. So it is with us. We so often continue until our lives are full of evil before we realize that we are going in the wrong direction, and that by such habits or evils we are getting farther away from Christ instead of getting closer to Him and serving Him.

If there is anything clear in scripture, it does seem to me it is for a Christian to have nothing to do with carnal weapons, and how it is that the great mass of Christendom do not see this, I cannot understand; surely, it must be through the blinding influences of society in which the Christian church is cast.—*Chas. H. Spurgeon.*

Taught of Christ.

Many Christians, like the two disciples going to Emmaus, are talking about Jesus, sad of heart not to see him, ready to go anywhere to find him, when all the while he is close beside them and they know it not.

What method did he take to open the eyes of these two earnest inquirers? Happily for us, it is a method which does not wear out through the ages, but is as effective for simple-hearted people now as then. But it is only for the simple-hearted. The world by wisdom goes blind to the end. Jesus took these two on a tour of thoughtful research through Moses and the prophets to discover the things concerning himself. The blessed old Bible, the same that I hold in my hand this minute, was the means by which he opened their eyes to see the thing which could make them glad—Himself. It is true he opened their eyes to understand, but he used the Scriptures as the means by which they could get such a sight of him that they would never again doubt his living presence, even though the clouds received him from natural vision.

He takes the same way now—the only way by which we can be firmly settled in the faith, so that the vision of his dear face is never shut from us. The reverent, constant, simple-hearted study of the Word, with Jesus through the Holy Spirit for our guide, will reveal him to every one sincerely crying, "Oh, that I knew where I might find him!" He said the Scriptures "testify of Me." The prayerful searcher of the Scriptures always verifies this truth. But how few do verify it! They go to conventions, tney talk to many people, they read many books, and sometimes they get help; often they are hindered. The human element is so mixed with this sort of teaching that it takes a well established mind not to be disconcerted by it. After long discussion with very good people one may be farther away than ever from a sight of Jesus.

It is never so when we take the Bible, prayerfully, reverently, desiring to see Jesus only. The Spirit revealy him on every page. It is wonderful. It is a revelation. It is an opening of eyes. "In the beginning God created the heavens and the earth." "In the beginning was the Word, and the Word was with God, and the Word was God. . . And without him was not anything made that was made." "And God said, Let there be light, and there was light." "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Thus, even in the dawn of earliest Bible history we see him who was before all things and by whom all things consist, if we read it with reverent search to find him. More and more as we turn the glowing pages, he is revealed to us not only as the very God, Creater of all things, but, what we long most to see, as our Redeemer and Saviour. "Unto us a Child is born, unto us a Son is given: . . . His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." "He was wounded for our transgressions, He was bruised for our iniquity; the chastisement of our peace was upon Him; and with His stripes we are healed." As we see Him in flesh healing the sick, raising the dead, preaching deliverance to the captive, saying to the sinner, "Thy sins, which were many, are all forgiven thee;" when we stand beside the cross and hear Him say, "It is finished;" when we read of the riven tomb, of the ascension to heaven, of the Spirit, of the power of the word through the Spirit, the inspired teaching of the apostles, the glorious visions of the Apocalypse, the final invitation, "Whosoever will, let him take of the water of life freely"—what a blessed revelation!—*Christian Advocate.*

Salvation.

Salvation means far more than rescue from future disaster and an entrance into a future heaven. It is salvation from the power of sinful habit now, from weakness, from overwhelming grief, from the dominion of evil.

But no one ever realized the full meaning of salvation without that pathetic confession, "of whom I am chief." The man who wrote this "faithful saying, worthy of all acceptation," under the inspiration of the Holy Spirit, had never been a notorious sinner. He was a very respectable, highly educated man. He says all his acquaintances knew his manner of life from the beginning, and that he had lived a very correct Pharisee. How could he call himself the chief of sinners? Because he had had a heavenly vision. Like Job, he had seen God, and said, "Wherefore I abhor myself." When the Holy Spirit of truth shines into the soul how quickly it destroys self-righteousness! It is not pleasant to see one's self in the light as God sees us, but it is most blessed in its results. It drives us to Him whose word of power can say, "Be clean." This man, who wrote with such confidence the words, "I live, yet not I, Christ liveth in me," said not, I was once the chief of sinners, but I am now the chief. O, sweet, true humility, which melts the soul in love and tenderness in the presence of a forgiving God! Never is a soul so near to heaven as when, close to the cross of Jesus, it cries out in lowly trust and exultant faith, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."—*Christian Advocate.*

Past Redemption Point.

On the bank of the Niagara river where the rapids begin to swell and swirl most desperately, preparatory to their final plunge, is a signboard which bears a most startling legend: "Past redemption point," it reads. To read it, even when one feels the firm soil beneath his feet, sends a shiver of horror through one's soul, as he looks off upon the turbulent waters, and realizes the full significance of the sign. The one who gets into those boiling rapids and passes that point, cannot retrace his way, cannot pull to shore, cannot be rescued by friends. He is not yet dead, but he might as well be. He must give up all hope of rescue, he can only float on, swiftly and more swiftly, until death ends his suspense and misery.

Redemption point! How many men realize that a life of sin is like a madly flowing stream, gathering momentum with every day, and that there is a point beyond which if a man wilfully go, he cannot stop? That there is such a point, in our moral history, cannot be doubted, and that there is special danger for those who are enlightened and enjoy Gospel privileges, is quite evident. Many have passed that point who are dead even while they live. They will be no more dead when they have been sucked down the glassy throat of the final whirlpool than they are at this moment. The awful torrent of sin has them in its relentless, demoniacal grip and is rapidly carrying them beyond redemption point. No sign-board marks the spot, but, sinner, it is somewhere on the road you are traveling. Not even God can save the soul that commits the sin for which there is no pardon. Up to that point there is—not safety—but hope. The death-line may be near. Be not foolhardy, friend! Stop while you can! Venture no farther. Darkness, despair and death await all who turn not. But there is life for you in Christ to-day. "How shall we escape, if we neglect so great salvation?"—*Evan. Mess.*

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., SEPTEMBER 1898.

Bethel College begins its sixth year on the first of this month under very promising circumstances. The teaching force has been increased and the number of students promises to go several notches higher than in any previous year. The good work being done by this institution is being felt in the congregations more every year.

The Orphans' Home at Halstead, Kan., has at present nineteen children. During the last half year eight children were received and seven of these were placed in private homes. Three of them were babies. Upon this work for the little ones, if done in His name, rests the Savior's benediction. "Whoso receiveth one such little child in my name receiveth me."

The Schwenksville congregation has changed the custom of having communion two times a year, to three times annually. The change was made principally to accommodate the English speaking part of the congregation, one of the communion services being held in that language. Moreover it is quite in accord with the custom of the early Christians to have frequent breaking of bread in memory of the Savior's sacrificial death. Whenever we celebrate it in the right spirit it becomes a feast of spiritual blessings.

A Mennonite institution for higher education established at Weirhof, in the Palatinate, Germany, under the name, "Real und Erziehungs-Anstalt," is prospering under God's blessing. The lately enlarged buildings are capable of accommodating about 150 students, and they were well filled last year. The faculty consists of fifteen teachers. Our brethren across the waters are evidently not afraid of higher education for the oncoming generation. Where the right foundation is laid and the educational superstructure is reared according to right principles there is both safety and great usefulness in the efficient training afforded by such institutions.

At Hayesville, O., the once prosperous congregation has dwindled down to only a few isolated members. These however are steadfast in the faith and continue active in participation in our Conference work. Bro. Baer recently visited them again and celebrated with them the Lord's Supper. The history of our church in this and in the old country affords a number of such cases, of decay and final dissolution of congregations. While other denominations have likewise similar experiences, a careful study of the causes leading to such results may be profitable in order that as far as possible they may be avoided elsewhere. The cause of our blessed Master as entrusted to us should not be allowed to suffer loss by reason of indifference or mistaken ways and means on our part.

Missionary Petter and his wife have returned to their post at Cantonment after having made a visiting tour through a number of congregations in the northwest and a few in the middle district. The echoes of these visits that come to our ears indicate that these earnest servants of God were very cordially received and that one of the reults is a deepened interest in our Mission work. Quite natural this. The better we learn to know a good cause the more intelligent and fervent our interest in it will be, and the less one knows of the work of the church the more indifferent and cold he will be. Members of church who do not even read their church paper, and consequently have little or no idea of the church's activities, as a rule lack altogether in interest and are so much dead lumber in the church.

In and around Pasadena, Cal., there are now residing seven Mennonite families. Bro. J. J. Voth, formerly of the Gnadenberg congregation, near Newton, Kan., is one of this number and under his guidance there are regular services and Sunday school held here and once a month in Iamosa about forty miles distant. Pomona, about thirty miles east of Pasadena, is another point where some Mennonites have taken up their abode. Many of these have gone there in search of climatic conditions favorable for the restoration of their health of body; others again in search of homes for themselves and their children. While thus caring for their temporal welfare, it is well that they do not lose sight of those higher interests which concern not only time but eternity. For godliness is profitable unto all things, having the promise of the life that now is and of that which is to come.

Condolence.

It is with regret that we learn of the death of our brother and co-laborer in the Board of Publication of the General Conference, John Janzen, of Mountain Lake, Minn. As an active member of this Board, his interest in all questions pertaining to its work gave ample testimony of his modesty, moderation, integrity, and brotherly love. We mourn his loss. May the inheritance of Heaven be his reward for the battles of life. To his bereaved family we tender our heart-felt sympathies.

N. B. GRUBB, W. J. EWERT,
J. H. VONSTEEN, H. J. KREHBIEL,
J. F. LEHMAN, Board of Publication.

Retrospect and Prospect in Home Mission Work.

In his report to the Board of Home Missions made last April but belated in its circulation in the committee, Bro. J. B. Baer speaks of his then recent visit and work among the congregations and mission stations of the Eastern Conference. He finds encouragement in several aspects of the work, especially in the increased activity in the line of church extension. In reference to the work in Quakertown he says: "The work started here several years ago has prospered so that now there is a good Sunday-school, a Young People's Society, and regular preaching services alternately in German and in English. It is probable that in the near future a congregation will be organized and a church erected. Such a step is to be recommended for the good of the members living there and of the cause in general."

Referring to Germantown he says: "Here where stands the oldest Mennonite church building in America, renewed efforts are being made to revive the waning congregation. The brethren in Philadelphia are especially interested in this work, and have established again regular services and a Sunday-school, all in the English language, as the surrounding circumstances demand. It is important that in our church work this change of language, according to the changing circumstances be not lost sight of.

"Several other fields in which our eastern brethren have started to labor would prosper better if the needed workers and the necessary material aid were at hand. Still on the whole it can be said that in many circles there is activity manifest where formerly such was not found.

"I visited also those of our household of faith in Metuchen, N. J., Green Point, and New York. It is pleasing to note how the brethren here continue to manifest interest in the prosperity of our church. There was here at one time a favorable opportunity and if that had been made use of in united work we might by this time have here a flourishing congregation. Instead of that we can now but lament a neglected opportunity. To-day there are similar opportunities here and there, near and far. Shall we fail to make use of them? What may yet be saved and won may soon be lost by neglect. Moreover we should not simply grow outwardly as congregations, but should become firmer established inwardly. Should we turn our eyes only toward outward accretion and should not as a denomination become more and more closely united in the Lord we must sooner or later suffer loss. We may indeed acknowledge with gratitude to God and to our congregations, that our united labors have hitherto not been in vain. Many blessings both known and unknown has the Lord granted unto us. But the present has new problems for us to solve and makes earnest demands upon us. May the Lord arouse us to active participation in the solution of the problems as they arise and make us faithful.

"Duty demands that I speak of a matter of which one would rather be silent if that were the best. On this point a brother recently wrote to me as follows: 'I believe that as a conference we must take an active stand against secret societies. At present perhaps something may yet be done in this direction; but if the matter is allowed to go on a while longer it is to be feared that in some congregations these societies will so increase in influence that public sentiment will forbid anything being done against them.' In many places this lodge business causes serious trouble. This is true not only in the east, but farther west as well. It is to be feared that conference according to its present attitude towards secret societies can not in future rest its opposition simply in resolutions put on paper. Perhaps some one may succeed in pointing out the way how we may without suffering inward harm or outward loss steer safely past this dangerous obstacle."

The First Offer.

Not long since, as a clergyman was visiting one of his parishioners who was a man of business, the following conversation occurred:

"It is true," said the merchant. "I am not satisfied with my present condition; I am not 'of a settled mind in religion,' as you express it. Still I am not utterly hopeless; I may yet enter the vineyard, even at the eleventh hour." "Ah! your allusion is to the Saviour's parable of the loitering laborers, who wrought one hour at the end of the day. But you overlooked the fact that these men accepted the first offer." "Is that so?" "Certainly; they said to the Lord of the vineyard, 'No man hath hired us.' They welcomed the first offer immediately."—*Times of Refreshing.*

Sunday School Convention.—Continued.

missionary spirit can be stimulated by careful, prayerful, persistent effort. However the true missionary spirit cannot be infused in a person before he is converted. The result of a conversion is joy in the Spirit. Don't be long faced, for it takes an enthusiastic spirit to inspire a missionary spirit; first the pupil must be full of joy and life, and then the love for his fellow men must be intelligent."

The general discussion which followed on this topic seemed to centre itself upon the mode of taking collections for missionary purposes by passing the basket around indiscriminately to the converted as well as unconverted. As one member of the Convention remarked, "The ordinary manner of taking up a collection in our services seems to be altogether wrong, as many a one will give because he is ashamed not to give anything. The opinion of all who discussed this topic was in full accord with the word of Rev. N. B. Grubb, who said, "Our mission collections should be made as voluntary as possible." The right way is to have free-will offerings and not box collections.

The singing of a hymn was followed with a most interesting address on "What depends upon the Sunday school Teacher's Knowledge of the Bible," by Rev. C. E. Hurlburt of the Penna. Bible Institute. Mr. Hurlburt in the course of his remarks, referring to what we have to do with knowing the Word of God said, "The Bible has all to do with the work in hand. God himself taught us that the Word of God is the wheat which we have to sow, and that our words are the chaff. When teaching those lives entrusted to our care, we need to remember this." Continuing, he said, "If you are going to accomplish anything, everything depends upon your knowledge of the Word of God; the cries which arise from the bottomless pit depend upon whether we know the Word of God; prayers will be loud and many, or few in proportion as we know the Word of God. On the knowledge of the Word of God depends—

1. Our likeness to Christ.
2. The saving of men and women from going down to eternal ruin.
3. Whether the Church, God's great army, will bear the message to different lands.

The world will be evangelized or not in proportion to our knowledge of the Word of God."

At the close of the address a hymn was sung, after which Rev. N. B. Grubb stated that inasmuch, as he would be absent from the Convention on the following day, he requested the President to appoint some one in his place on the Committee on Resolutions. The name of Rev. H. G. Allebach was substituted and the Convention adjourned until the following day.

On Thursday morning, August 25, the opening exercises consisting of singing, scripture reading and prayer, were conducted by Rev. J. S. Moyer in the absence of August Shuhart. The first topic on the program was a conference on Primary Work, in charge of Rev. A. S. Shelly, in which it was developed that among the difficulties met with in this work, was that of irregular attendance, inattention, and difficulty of obtaining answers. The first of these can be overcome to some extent however by visiting the scholars, and by giving them a card on every attendance and making out a report at the end of the quarter, which is shown to the parents. Another way is to make missionaries out of them, to bring in other children, thus arousing interest in the Sunday school so that the children do not wish to stay away. In reference to the exercises used, the same lesson is taught in the primary department as in the main school. The blackboard method of illustrating the lesson was considered better than the chart. Singing was thought to be the best means of holding the attention of the scholars. Among other things it was also suggested to make the room as pleasant as possible, the lesson as short as possible, and the questions as simple as possible.

SUMMARY OF REPORTS.

Schools.	Superintendents.	Pupils enrolled at beginning of year.	Pupils enrolled at end of year.	Average attendance.	Teachers.	Visitors.	Missionary.	Money collected for missions.	Money rcd. for outside missionary work.	Money rcd. for charitable purposes.	Money rcd. for education in year.	Number of verses memorized.
Boyertown.	H. M. Clymer.	.....	.....	48	6	.....	$35 00	$	$	.....	.....	52
Deep Run.	A. Rickert.	120	70	40	8	150	35 00	.....	.....	.....	.....	52
East Swamp.	Frank Bean.	125	130	95	9	120	58 00	6 00	.....	.....	.....	52
Flatland.	D. M. Landis.	75	100	75	7	100	99 34	.....	.....	2 24	.....	36
Germantown.	Wm. Grubb.	5	22	20	5	90	48 00	17 00	.....	2 00	.....	39
Philadelphia.	Jos. B. Bechtel.	884	450	248	26	568	513	22	87	86	.....	52
Phila. Mission.	Harvey Shelly.	95	121	70	8	289	181	60	.....	.....	.....	52
Quakertown.	U. S. Stauffer.	104	.....	80	12	.....	62	76	.....	.....	.....	51
Schwenksville.	I. K. Freed.	80	80	65	7	.....	40	00	.....	.....	.....	52
Souderton.	J. D. Moyer.	146	135	90	12	50	61	29	$ 00	.....	.....	52
Upper Milford.	J. W. Schantz.	.....	74	56	11	255	80	64	21	28	.....	44
West Swamp.	A. G. Moyer.	159	167	102	16	.....	99	08	.....	.....	.....	52
Bally.	A. S. Berky.	209	199	132	16	450	120	59	$ 00	.....	.....	49

A hymn was then sung after which Rev W. S. Gottshall gave an object lesson in teaching an adult class, and it was noticed that he

I. Read over the lesson to get familiar with it.
II. Brought out the Historical points.
III. Brought out the Story of the lesson.
IV. Made the application.

The next topic was on "The use of Sunday school Literature, Lesson Helps, Library, Periodicals, etc." and was treated by Rev. Silas M. Grubb, who brought out the following points:

I. The Sunday-school has a literature of its own.
II. Lesson Helps help to make the lesson clear to the scholar; it is for the scholar alone. Nothing can be more dry and disinteresting than for a teacher to teach from the same lesson help used by the scholar.
III. The Library should include such books only which have a moral tone.
IV. The Periodicals can give to the teacher any information he may need for the teaching of his lesson. A teacher should have access to a periodical which will give him information along his line and the points of controversy.

After considerable discussion and the singing of a hymn, an open parliament on "Mistakes to be Avoided," was led by Horace W. Shantz. Following is a summary of the topic:—

I Mistakes the Teacher should avoid.

1. Lateness; she should not be late.
2. Irregular attendance.
3. Forming an improper estimate of his class; he should not attempt to teach too much.
4. Lack of preparation.
5. Speaking too loud when teaching.
6. Failure to be in his seat at the beginning and close of the school.

II. Mistakes the Superintendent should avoid.

1. Should not be late.
2. Ought to be able to pray; not call on the Pastor to lead in prayer.
3. Should avoid going over the lesson again in their closing remarks.
4. Should be more sociable among the scholars.
5. Should not interrupt their teaching during the lessons.

III. Mistakes in General.

1. Lack of confidence between Superintendent and Teacher.
2. Examples given by the Officers and Teachers in the Sunday-school; they should set the example how to conduct themselves in the House of God.
3. Examples outside of the School; they should be careful of their actions outside of the school.

At the close of the Open Parliament and the answering of the referred questions, a summary of the Convention was ably given by S. M. Musselman, who reviewed the proceedings of the Convention in an interesting manner. The Committee on Tabulating reports then presented their report.

The Committee on Resolutions being called upon, presented a set of resolutions which were read, but owing to the lateness of the hour and the probability of lengthy debating, it was decided to repair to the dining room before considering them. After a recess of an hour the Convention was again called to order and business resumed. After some alterations and much discussion, the Resolutions were finally adopted as follows:

Resolved.—1. That the Convention recommend Conference to instruct its standing Educational Committee to add to its course already adopted, a special course for Sunday-school teachers, such course being primarily intended to promote greater teaching ability and more thorough knowledge in the Word of God.

2. That we emphasize the idea brought out by various speakers that preaching in the class should be discouraged and that actual teaching should take its place.

3. That the Convention recommend to the teachers a more exclusive use of the Bible in the recitation, to the abandonment of the lesson helps.

4. That a Committee be appointed by the Chair to nominate the officers of the succeeding Convention and report at the beginning of that session.

5. That this Convention express its sincere thanks to the Hereford Sunday-school and friends for their kind entertainment during this Convention.

The place selected for the next meeting is Upper Milford. The committee on arrangements and program consists of J. W. Schantz, S M. Musselman, and A. S. Berky.

The convention then adjourned to meet next year at the call of the committee.

EDWIN EHRET, Secretary.

Local Sunday School Institute.

The Sunday school workers of the First Mennonite Sunday school of Philadelphia, the Mennonite Mission school of Philadelphia and the Germantown Mennonite Sunday-school, have arranged to hold a local convention in the Germantown church on Monday and Tuesday evenings, Sept. 19th and 20th. The following is the program announced:

MONDAY EVENING.

Clement Ehret, presiding.

7.45. Song Service.
8.00. Devotional Exercises, conducted by August Shuhart.
8.10. Singing.
8.15. Opening Address, by the pastor, Rev. Silas M. Grubb.
8.30. Open Parliament, "Benefits derived from the Sunday-school," Conducted by Joseph B. Bechtel.
8.45. Singing.
8.50. "How can we best promote the material and Spiritual growth of the Sunday-school" Charles H. Moyer.
Discussion, opened by Edwin Ehret.
9.05. Question Box, Conducted by Rev. N. B. Grubb. Collection.
Adjournment.

TUESDAY EVENING.

Howard G. Moyer, presiding.

7.45. Song Service.
7.55. Devotional Exercises, conducted by Harvey W. Shelly.
8.05. Singing.
8.10. "Proper mutual relation between the Superintendent and his Assistants," by Rev. A. S. Shelly.
8.25. Open Parliament, "How can a teacher gain and hold the attention of the Pupil?" conducted by William H. Grubb.
8.40. Address, by Harry Taylor, Supt. of Dewitt Moore Mission.
9.00. Collection.
9.10. Answering of Referred Questions.
9.20. Consecration Service, conducted by P. R. Kline.

The Sunday School,

AND Young People's Department.

EDITED BY S. M. ROSENBERGER.

In this age of advancement, young people are embracing opportunities of self-improvement as never before. The number of those who not only seek a complete common school education but even a higher education is continually on the increase. Besides, many opportunities of reading and home study together with other forms of improvement are opening themselves and being embraced very extensively. This is very commendable. There are, however, still such as would oppose these forward movements, or else view them with indifference. What are the reasons they advance for their stand, and have these any foundation we ask.

§

One reason still frequently advanced is its uselessness. "The masses in the good old days could do without it and so can they now." But no one whose vision is normal will long countenance any such argument. It remains an indisputable fact that "knowledge is power." Many a one has been prevented from doing a great deal of good which might have been done if this matter of self-improvement had not been neglected. Many times the lack of education is pleaded as an excuse for not taking a part in certain ways of doing good. There may have been times when such excuses were given with propriety, but those times are fast passing away. In these days one who would do a great deal of good must take advantage of the different means of self-improvement, and the doors to these means are opening on every hand; so there can be very little excuse for those who lack in this respect.

§

Another reason advanced is, that it fosters a spirit of pride in our young people, and that this is detrimental to their Christian character and renders them less useful. Has this any weight? I fear it has some. There seems to be a tendency for those who possess a certain amount of educational training to feel themselves above those who have less, and what is more—show this feeling. There is danger in these days, I think, of an educated aristocracy. What then should be the true spirit in which we should pursue this process of self-development?

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We should note that there is no place for selfishness in this connection, as well as in all others for the true disciple of Christ. Culture is a very desirable means to worthy ends, but when it is made an end pure and simple or a means to unworthy ends by us, we are guilty of violating God's two great commandments against selfishness: "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbor as thyself."

§

It is plain therefore that we should consider our relations to God and then our relations to our fellow men in order that we may pursue our course of intellectual improvement in the true spirit. God has endowed us with this wonderful, mysterious something which we call mind, capable of infinite development. Does it not appear to be a duty to strive to develop these powers to the utmost of our capabilities. Whatever we may do in this line of self-improvement means a further unfolding of these powers, and this seems to be a making of ourselves what God intended us to be. It thus resolves itself into a loving service of the Master devoid of selfishness. Surely, God wants our lives to be as complete as possible. How some persons fall of this completeness! How they spend time recklessly, unimproved, thus bringing dishonor upon Him who has given them these powers capable of improvement, and the means and time for doing it. Said a man who is devoting his spare time to some special line of study: "It makes my life fuller and more complete." An ambition that without a doubt finds favor in the eyes of God.

§

How does our relation to our fellow men enter into this question? We do not have much difficulty to see what is the only true spirit in which a man may strive to amass a great fortune. It is only the purpose of helping his fellow men that makes his ambition worthy, and the same thing holds true in this connection. "Not for ourselves but for others" must be our motto if we would be free from selfishness. We should thus ever strive to improve ourselves, not that we may stand above others, but that we may be helpful to them. Then, too, will we not be a stumbling block to those who are slow to see the duty of constantly aiming at self-improvement.

Impressions of the Sunday School Convention.

Everybody attending the Bally Sunday School Convention shall ever remember as one of the pleasant features of the convention the warm welcome received and the general sociability. During the afternoon session on Wednesday there was a ten minute recess for the purpose of getting acquainted and for sociability. The delegates from the different schools mingled with one another and greetings were exchanged. Everybody was ready to shake hands and talk with everybody else, and it no longer seemed like bodies of delegates from different places but like one big delegation. If this convention would have left no other impression upon the minds of those present, it would by no means have been fruitless. For what can be more fruitful or helpful in the work of the Sunday-school or any organization, for that matter, as for the workers of that organization to get out once in a while and mingle with the workers of similar organizations. This in itself makes it worth-while to come a long distance.

Our conventions have always done a great deal in this direction, but the time set apart on the program, especially for this purpose, was a new feature. While the other conventions have at all times done a great deal in this direction, the delegates to the Bally convention will always remember this as a time not only of great spiritual blessings but social as well.

The discussions laid great stress upon the general reading the S. S. teacher and scholar should do. This would include not only literature along the lines of the S. S. lessons but it should include general reading of books which have a moral influence. But while a great deal of reading is necessary and essential for a good teacher the fact still remains as Rev. C. E. Hurlbut brought forth on Wednesday that it is not the geography and history of the lesson which should be taught, but the word of God itself. It is the sword which the S. S. teacher shall wield. His own words and explanations are but chaff, but the word of God is the wheat. Thus the one thing that he emphasized was that the S. S. teacher should make himself acquainted with the Word of God.

The spiritual atmosphere of the whole convention made it evident that God was present and that the prayers which went up to the throne of grace before the convention and during the convention were answered in rich blessings from above. Every one present must have gone back to his S. S. having been refreshed and with new zeal and energy enter his work at home.

Reverence in the Sunday School.

The heart of every truly devout teacher in the Sunday-school to-day is shocked and pained at the great lack of reverence shown on the part of many children and youth for things sacred and holy. What is the reason for this lack? The Sunday-school teacher often teaches more by example than by precept, and we often find the character of the teacher reproduced in the lives of her pupils. When precept and example go hand-in-hand, what an influence they exert! But do teachers always remember that they are living epistles, known and read of their scholars, and are they sure that their example in reverence is always worthy of imitation? Will it be safe for the teacher to say to her pupils, as Paul did to his in Philippians 4: 9, "Those things, which ye have both learned, and received, and heard, and seen in me, do?" Perhaps she will not care to be thus closely scrutinized by her class, but let her know assuredly that very little will escape the keen observation of her scholars.

One who would teach reverence must be reverent. The teacher who enters God's house for public worship with reverent manner, and bows her head in a silent prayer for God's blessing upon pastor and congregation, exerts a positive influence for good that will be felt by all who see her. The careless teacher,—for there are such,—who laughs and carries on a conversation during the singing of the hymns, will feel herself reproved, and the older scholars, and even the little ones, will deport themselves better because of this exemplary conduct.

That teacher who carries a lesson-help to her class, instead of the Bible, will not be able to instil into the minds and hearts of her scholars reverence for God's Word.

During prayer the teacher should be reverent in attitude and voice. All should be quiet, and the children standing with bowed heads, closed eyes, and folded hands. The quiet, reverent voice of the teacher will command the attention of her children.

The offering should be a part of reverent worship. In fact, the reverent teacher will be reverent throughout all the exercises of God's house, and, whether in church service or Sunday-school room, will remember that "the Lord is in his holy temple."

In some instances we can account for their reverences of young people in the house of prayer by the nature of entertainments often given there for the benefit of missions and other church enterprises, and frequently for the pleasure of our Sunday-school scholars, which too often savor of theatricals. How can we expect our youth, who indulge in loud laughing, clapping of hands, and cheering the performance of some companion, in God's house on Saturday, to feel their hearts on the following day long for the courts of their God? Impossible! and I think I hear the Master saying, as of old, "Carry these things hence."

I make a plea, primary Sunday-school teacher, for a reformation in our Christmas entertainments. Let us do away with "Santa Claus," "The old woman who lived in the shoe," and all "Mother Goose" rhymes from this sacred place, and let us bring in exercises and recitations which tell of the greatest gift ever given to man. Let the committee on program seek God's special guidance in planning and making all selections, and objectionable features will be left out.—MRS. W. B. PORTER in *Sunday School Times*.

The Teacher's Position.

1. The teacher occupies the most important and the most responsible position in the school.

2. He should, therefore, be chosen or retained, not for complimentary or accommodative reasons, but because of his fitness as a Christian teacher.

3. Everything possible should be done to secure to him still further fitting.

4. Everything in the school should be done so as to contribute to the success of his work.

5. Nothing should be tolerated that will interfere with his work.

6. The first subject of inquiry should be, how to enlarge the capacity and the scope of the school as a teaching force.

When shall we learn that the first essential in the Sunday-school, from the human side, is teaching that teaches? Absolutely nothing will so fully and so helpfully interest young and old. To its securing, the first and best energy should be first and always given.—*C. J. Kephart, D. D.*

Mission Department.

EDITED BY A. B. SHELLY.

From our Missionaries.

Missionary M. M. Horsch writes: As the German poet Goethe was dying his last words were, "More light, more light." Of these words of the poet I am frequently reminded when I see how the Indians are seeking for peace in the things which cannot give them the peace of heart which they desire. Similar to a wild beast pursued by hounds our Indians were of late moving from place to place and engaged in religious dances and ceremonies. But they have not yet found what they sought and, as a consequence, they are still seeking. O, how long will this people hew them out broken cisterns, that can hold no water, and reject the true fountain of pure water, our Lord and Savior? Their heathen ceremonies can never bring light, peace, and rest to their souls. How encouraging it is to know that the work in which we are engaged is the Lord's and, that hence we may hope that in his own time He will crown our weak efforts with success. We are often too impatient and hope to accomplish it by our own "willing and running" and forget that the increase must come from the Lord. May the Lord fill us with the spirit of true humility, patience and faithfulness so that his Spirit may be enabled to work through us.

Recently our Indians had another of their extraordinary great religious gatherings. Upon invitation the Cheyennes of King Fisher, those from Darlington, and the Red Moons were here. On such occasions some of our best hopes are often thwarted. Then we are obliged to see, how some of those, who before had given a good testimony for Christ, are apparently again serving the devil with their whole heart. But I am convinced, that with some of them it is only an outward form, for it seems utterly impossible for them, from what they have told me themselves, and after they have heard the Word of God and received the many warnings therefrom, to engage in these heathen ceremonies without having serious scruples about them. In these my sincere convictions I have been strengthened during the meeting lately held. May the Lord grant his blessing that they soon entirely despair of their heathen religion, and of themselves, and cast themselves to the feet of our Savior with whom alone peace, rest, and salvation may be found.

On account of the restless condition of the Indians and in consequence of their being engaged in their own religious ceremonies camp-work was during this time rendered more difficult. Frequently I would drive out to the camps without finding a solitary Indian at home. On other occasions their minds were so much occupied by other things that they could not be persuaded to listen to the teachings of the Gospel. This is tiresome and discouraging, more so then speaking an entire day, testifying of Jesus before those who have attentive ears, and susceptible hearts. Having found ears that were willing to hear and hearts willing to receive one returns from the camp with new courage and earnestness for the work. But if the contrary is the case and both ears and hearts are closed against the truth one gets often discouraged and cast down. This induces one then to examine himself and to ascertain if perchance the fault does not lie with one's own self. Truly, the life of a missionary remains a life of sore conflicts in the full sense of the word. At times shouts of victory fill the air, and at other times plaintive tones of defeat are heard. But can we as soldiers of the Lord ever suffer defeat? No, as long as we remain faithful to the banner of our Master we shall never be overcome. An apparent defeat is often the forerunner of the most glorious victory. Our warfare is not against flesh and blood but against the invisible hosts of darkness, and the word of the Lord finds its application when he says, "It shall not be by your might, but by my spirit."

Although our camp-work was thus of comparatively little success during the quarter our meetings for worship were on the other hand very well attended. The seed which was sown will undoubtedly in due time spring up, and by the grace of God, it will bear fruit unto eternal life. An earnest desire after the Word of God has been awakened with some. And this desire can not now be quenched. Many encouraging words of recognition are spoken, as the following will testify: One told me, "We know that you love us, because you do so much for us. We also love you and your family. We are glad you have come to us. Go on in your way and be not discouraged, nor care what others may say." A young chief, who comes to our meetings regularly, said: "Do not get tired in pursuing your way. I and others can not yet quite follow you. We must first examine things. We can not go quickly. Only wait patiently, and we will soon come."

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Brother H. G. Allebach writes as follows of the school at Darlington: During the quarter no regular teacher was employed, the superintendent and matron dividing the work among themselves. The same children remained under our control as were referred to in the previous report—the last report of brother Haury. As had been done before, we labored among them, seeking to inform and develop their minds toward ends of practical usefulness, and to enlighten their spiritual understanding and elevate their characters by holding before them the promises and precepts of the word of God. Their attendance in school lacked little of being complete, their labors upon the farm were performed as usual, and in spite of occasional drawbacks met with in the work, we may believe that the results accomplished during the quarter are not altogether insignificant. We continued to make known to them as plainly as possible the word of God with a view to their conversion, and in the course of our efforts three of our girls were baptized by Bro. J. S. Krehbiel, and admitted to church membership in the Salem congregation near Geary. We questioned them on their personal relations to the Lord Jesus, and their answers were satisfactory. Only the Master knew the state of their hearts, however, and we commended, and still commend them into His hands. May He make them a blessing and a light in His church.

In conclusion we may indulge the hope that our attempts to benefit the children, though not visibly successful to any extent, may not have completely ended in failure. The word of God prayerfully presented, even to the immature and limited understanding of children nurtured in heathen homes and amidst heathen surroundings, is bound to exert its power upon them in some form or other, at some time or other. But it cannot do its sanctifying work until the hearts of the children are ripe for its reception. We firmly commit ourselves to the belief, that the Spirit chooses his own time, and that contrary to our desires and prayers, He often delays His coming, and thus we may feel well satisfied if we were only instrumental in preparing the way in the children's hearts for the further action of God's grace and the indwelling of the Spirit, who must finish the work begun in weakness, and fear, and trembling.

Missions on the Island of Java.

In the island of Java, with a population of about 25,000,000, five Dutch missionary societies are at work.

I. *The Netherlands Missionary Association*, established in 1797. Its principal station is Modjowarno in East Java, where there are more than 2000 converts. Including its nine outstations, the native Christians at Modjowarno number between three and four thousand.

The *Malaysia Message* gives the following particulars as to the present position of the work at Modjowarno:

"Two missionaries, Rev. J. Krnit and his son, are now stationed there. The church is a neat, plain building with a spire and belfry, and has an average attendance of 400 adults and 460 children. A well-trained choir of natives, accompanied by an organ, leads the congregation with their sweet singing. The calm impressive Dutch Psalms are sung with a pathos by these redeemed ones, drawing the heart nearer to that God whom they unitedly adore. After the service the members retire with an order which would put many European Church-goers to shame. Attached to the church there is a training-school with fourteen students, who are being prepared for the work of catechists and teachers. Behind the school is a rice storehouse for the poor, conducted by the missionaries on self-supporting basis. There is also a savings bank, which was opened in 1889, and a day-school with 579 scholars, of whom the Christian boys number 215, girls 183, Mohammedan boys 164, girls 17. Facing the mission house is a newly built hospital with a dispensary and consulting room. Medical relief was administered to 4,700 persons last year. More than 100 out-patients are in daily attendance."

In the province of Pasoeroean there is a station at Kendal-Pajak, under the care of Mr. J. Kreemer, with three out-stations, and a Christian community of 1400 persons. The missionary has 21 native helpers.

II. *The Java Committee*, in Batavia, the capital of Java. This mission at present in charge of Messrs. Geisler and Haag, has now been forty years in existence. A seminary has been founded at Desk for educating native preachers. A number of day-schools are under the oversight of the missionaries,

III. *Missions of the Reformed Churches*, representing the Reformed Missionary Association and the Christian Reformed Missionary Association. This mission has undertaken work among the Eurasians, and also among the soldiers and sailors in Batavia. It has in addition mission stations in Surabya, Poerworedjo, Pekalongan, and Solo, where a hospital is soon to be erected under the care of Dr. Scheurer.

IV. The five missionaries, Heiden, Kamp, Jungst, Zimmerbeutel, and Heller, of *The Salatiga Mission*. These receive no fixed salary, looking to God for the supply of their needs. Funds are ministered to them according to the abilities of the Association in Holland. They have small communities of Christians under their charge in nine different places.

V. *The Mennonite Society for the Propagation of the Gospel in the Dutch Colonies*. This mission was founded in 1848 with the Brethren Janz and Schuurmans as first missionaries. A son of brother Janz is now stationed at Mergoredjo, and is assisted by Brother Fast, who began work in 1890. There is now a Christian colony at Margaredjo, and 6,000 converts are connected with this mission in central Java.

Altogether the missionaries in Java have about 13,000 professed converts under their charge. The whole Bible has been translated in the Javanese tongue, and has been printed with the help of the British and Foreign Bible Society. A large number of schools are also under missionary oversight.

Representatives of the Presbyterian, Northern Methodist, Southern Methodist, Northern Baptist, and Friends foreign missionary societies met at the Presbyterian rooms in New York recently to consider how the West Indies and Philippine Islands can be occupied as missionary ground most advantageously, if the way should open. The American Board indicated its desire to have the Caroline Islands, which it already occupies allotted as its field. Three societies are contemplating work in the Philippines, namely, the Presbyterian Board, the Baptist Missionary Union, and the Methodist Episcopal Society. The Southern Baptists, the Methodist Episcopal Church, South, the Protestant Episcopal Church, and the Southern Presbyterian Church have had missions either in Cuba or in Florida among the Cubans. Perhaps the most extensive of these missions is that of the Southern Baptist Home Mission Board. The Free Baptists, the Disciples of Christ, the United Brethren, and the Friends are also inclined to take up work in Cuba. So far as indicated, there are three societies which may undertake work in Porto Rico—the Northern Methodists, the Southern Methodists, and the Southern Baptists. The outcome of this conference was the adoption of resolutions expressing its sense of the importance of observing the principles of comity in the establishment and conduct of these missions, and requesting the various Boards to appoint committees of two to represent it in a conference for a division of the various fields.

Mennonite Home and Foreign Relief Commission.

A meeting of the "Mennonite Home and Foreign Relief Commission" was held at Elkhart, Ind., on Augnst 10th. The following representatives were present: John P. Funk, J. S. Lehman, G. L. Benler, Lewis Kulp, C. G. Wiens, J. S. Coffman, A. C. Kolb, A. B. Kolb, A. K. Funk, C. K. Hostettler, and D. F. Jantzen, from Elkhart; J. Kuntz, from Ligoneer, Ind.; J. P. Schmucker and P. Y. Lehman from Goshen, Ind.; George Lambert, from Wakarusa, Ind.; S. F. Sprunger and I. A. Sommer from Berne, Ind.; M. D. Rupp and C. R. Egley from Illinois; J. J. Balzer and P. A. Penner from Mountain Lake, Minn., and Isaac Eby and A. B. Shelly from Pennsylvania.

The meeting was called to order at a little after 9 o'clock a. m., by C. K. Hostettler. A. B. Shelly read James 2, and Issac Eby led in prayer.

The minutes of the last meeting, including the form for a Constitution and By-laws, were then read and after some changes adopted.

A report of the treasurer was also read and accepted.

The afternoon session began about half past one o'clock. A number of letters from parties interested in this work, who could not be present were read, expressing many good wishes for the prosperity of the work.

A general discussion then took place on the subject of foreign missions, and whether all the branches of the Mennonite church could unite and carry on the foreign mission work together. The following resolutions were then adopted:

WHEREAS, The Home and Foreign Relief Commission has done effective work in affording relief to the suffering people of India, and whereas the work of supporting the orphans, calls for a continuation of the same, therefore be it

Resolved, 1. That the work of the organization be continued in the interests of suffering humanity wherever occasion demands it, and that we who are present pray earnestly that the Lord of the harvest may send laborers that the bread of life may be brought to those who are in the darkness of heathenism.

2. That under existing circumstances it is not deemed advisable to attempt to organize a united mission work, but that we pray that the Lord may direct the work according to His will.

The desire was expressed that the Annual Meeting of the Home and Foreign Relief Commission should be held in the early part of November and that all interested should be invited to the meeting.

A request was also made that we consider a request made by the Friends of England, for aid to assist the suffering and persecuted Dhukobortis of Russia to emigrate to the Island Cyprus. The matter however was given over to the Executive Committee, and the meeting adjourned.

Announcement.

The Middle District Conference will hold its Eleventh Annual sessions at Danvers Illinois, on September 28 and 29, 1898.

All Mennonite churches are kindly invited to be represented by delegates at this session. And every person interested in the Kingdom of our Lord Jesus Christ will be welcome at the sessions of the Conference, as also at the sessions in the days following, of the Sunday-school and Young People's Society Convention and the Annual Meeting of the Ladies' Aid Societies. Come, brethren, and let us fellowship together that the Lord may do us good.

H. P. KREHBIEL, Conf. Sec.

CONFERENCE TOPICS.

At the above Conference the following topics will be discussed:

1. Why do we carry on Mission Work at home and abroad, and how can we promote it?
H. J. KREHBIEL.

2. Family Worship, forms of, power of, and blessings of. VAL. STRUBHAR.

3. Non-resistance. M. S. MOYER.

4. Secret Societies: *a*) Their detriment to the Church; *b*) How can a Church purify itself and keep clean from them? J. C. MEHL, and N. C. HIRSCHY.

Programme Committee.

Central Sunday School Convention

To be held in connection with the Middle District Conference at Danvers, Ill., Friday, Sept. 30, 1898.

PROGRAMME.

FIRST SESSION—MORNING.

Devotional Exercises, J. C. Mehl
Address of Welcome, J. H. King
Response, J. B. Baer

Appointment of Committees.

1st Topic:—"How Can the Sunday-School be Made Successful in Soul Winning?" Peter Bixel, Jr.

General Discussion Limited to five Minutes to Any One Person.

2nd Topic:—"Home Department of Sunday-School" (Work outside of class and school.) L. Lantz

General Discussion.

3rd Topic:—"In How Far are Parents a Necessity in the Sunday-School." Amos Brenner

General Discussion.

SECOND SESSION—AFTERNOON.

Devotional Exercises.

4th Topic:—"Temperance and Missions—How Should They be Taught in the Sunday-School?" Val. Strubard

General Discussion.

5th Topic:—"What are Good Methods to get Sunday-School Teachers to Fill Vacancies?" Christian Anenheimer

General Discussion.

Question Box. Report of Committees.
Miscellaneous Business. Election of Officers.

THIRD SESSION—EVENING.

At the following three places, viz: Stuckey's Church, Peter Shantz's Church and Danvers.

Devotional Exercises.

6th Topic:—"No Good Thing will be Withhold from them that Walk Uprightly"—Psalm 84: 11.

As a Review of Quarter of July, August and September, 1896. Twenty-five Minutes Time Given. J. H. Tschantz, P. C. Snter, J. A. Amstutz

7th Topic:—"What Light Should the Sunday-School Give in Every Day Life?" Barbara Sprunger, A. C. Mehl, —— ——

General Discussion.

8th Topic:—"How to Become Skillful Servants to the Great King?" Lizzie Krehbill, C. B. Swartzentruber, Thomas F. Stuckey.

General Discussion.

ANNOUNCEMENTS.

1. The number of delegates coming from any one school is unlimited.

2. Come on Friday and be with us at the opening.

3. Come with questions to meet your difficulties.

4. Come with your prayers, that our coming together may not be in vain.

5. The music will be under the direction of The Amstutz Music Co., Bluffton, Ohio, assisted by the school in whose house the sessions are held, and the visiting delegates.

6. The friends in Danvers and vicinity will provide homes and entertainment for all who may attend the convention.

7. There will be reduced railroad rates for the delegates. For rates and time of trains apply to J. F. Lehman, Berne, Indiana.

PETER SHANTZ,
JOHN J. KENNELL,
D. S. BERSHY,
} Committee.

PROGRAMME

For the Ladies' Mission Society Convention, to be held at Danvers, Illinois, in connection with the Middle District Conference.

1. Open with song and prayer.
2. Declamation, Noble, Iowa Society
3. Essay, "What is it that is to be attained through the Ladies Aid Society," Bluffton and Pandora Society
4. Song, Pulaski, Iowa, Society
5. Mission Story, "The History of a Sewing Society Garment," Bertha Kinsinger
6. Essay, "Why should Christian Women Share in Aid Society Work," Wadsworth Society
7. Missionary Poem, by Mary Raibold, of Summerfield Society
8. Solo, Trenton Society
9. Observations made at Oraibe, Dalton Society
10. Essay, "Should Aid Societies confine themselves to interest in and Support of Foreign Mission?" Donnellson, Iowa, Society
11. Song and Declamation, Berne Society
12. Closing Exercises.

MRS. LIZZIE WEBER,
MRS. J. H. TSCHANTZ,
MRS. H. P. KREHBIEL,
} Program Committee.

Marriages.

SCHOLL—DETWEILER.—On August 6, 1898, at the home of the bride's parents, in Telford, Pa., by Rev. A. M. Fretz, J. Hiram Scholl and Annie D. Detweiler.

Deaths.

LONGAKER.—On July 19, 1898, at Schwenksville, Pa., from the effects of a fall two days previous, Elizabeth, wife of Samuel H. Longaker, aged 55 yrs., 2 mos. and 1 day. Funeral services on the 23d by W. S. Gottshall and N. B. Grubb, assisted by A. B. Shelly, A. M. Fretz and Silas M. Grubb. Interment in the Mennonite cemetery.

FRETZ.—On August 1, 1898, in Plumstead, Pa., by a stroke of lightning, Allen W. Fretz, aged 52 yrs., 4 mos. and 26 days. Interment at Deep Run. Services by Allen M. Fretz.

BECHTEL.—On August 5, 1898, at Congo, Pa., Florence May, daughter of Samuel B. and Elmira Bechtel, aged 2 yrs., 11 mos. and 4 days. Interment at the Hereford Mennonite church on the 9th. Services conducted by J. E. Freeman and A. S. Shelly.

BAUER.—On August 7, 1898, near Congo, Pa., Elizabeth, wife of Aaron L. Bauer, aged 35 yrs., 3 mos. and 4 days. Deceased was the daughter of Jacob and Elizabeth Bauman. Her married life extended over nearly fifteen years. She leaves a deeply bereaved husband with their six children, the new-born infant being laid with her in the grave. Funeral services on the 11th by W. S. Gottshall and A. S. Shelly. Interment in the Mennonite cemetery, at Bally, Pa.

HELLER.—On August 21, 1898, in Richland, Bucks county, Pa., Elizabeth, wife of Peter Heller, *nee* Shelly, aged 80 yrs., 7 mos. and 3 days. Interment was made at the East Swamp Mennonite church on August 26th. Funeral services conducted by A. B. Shelly.

Contributions.

For Heathen Missions, received during July.

From First cong., Newton, Kan., $43.34; Chr. Rohrer, Berne, Ind., $1.80; Salem cong., Dalton, Ohio, $9.00; Salem cong., Ourtown, S. D., $76.45; S. S. at Newton, Kan., $8.47; Cong. at Beatrice, Neb., $65.97; Salem cong., Butterfield, Minn., $12.25; Bergthal cong., Manitoba, $44.00; West Zion cong., Moundridge, Kan., $7.11; Cong. at Beatrice, Neb., for church building at Arapahoe, $5.00.

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